

A COMPLETE
COLLECTION
OF THE
SERMONS
AND
TRACTS,

Written by

JOHN JEFFERY, D. D.

Arch-deacon of NORWICH.

1811
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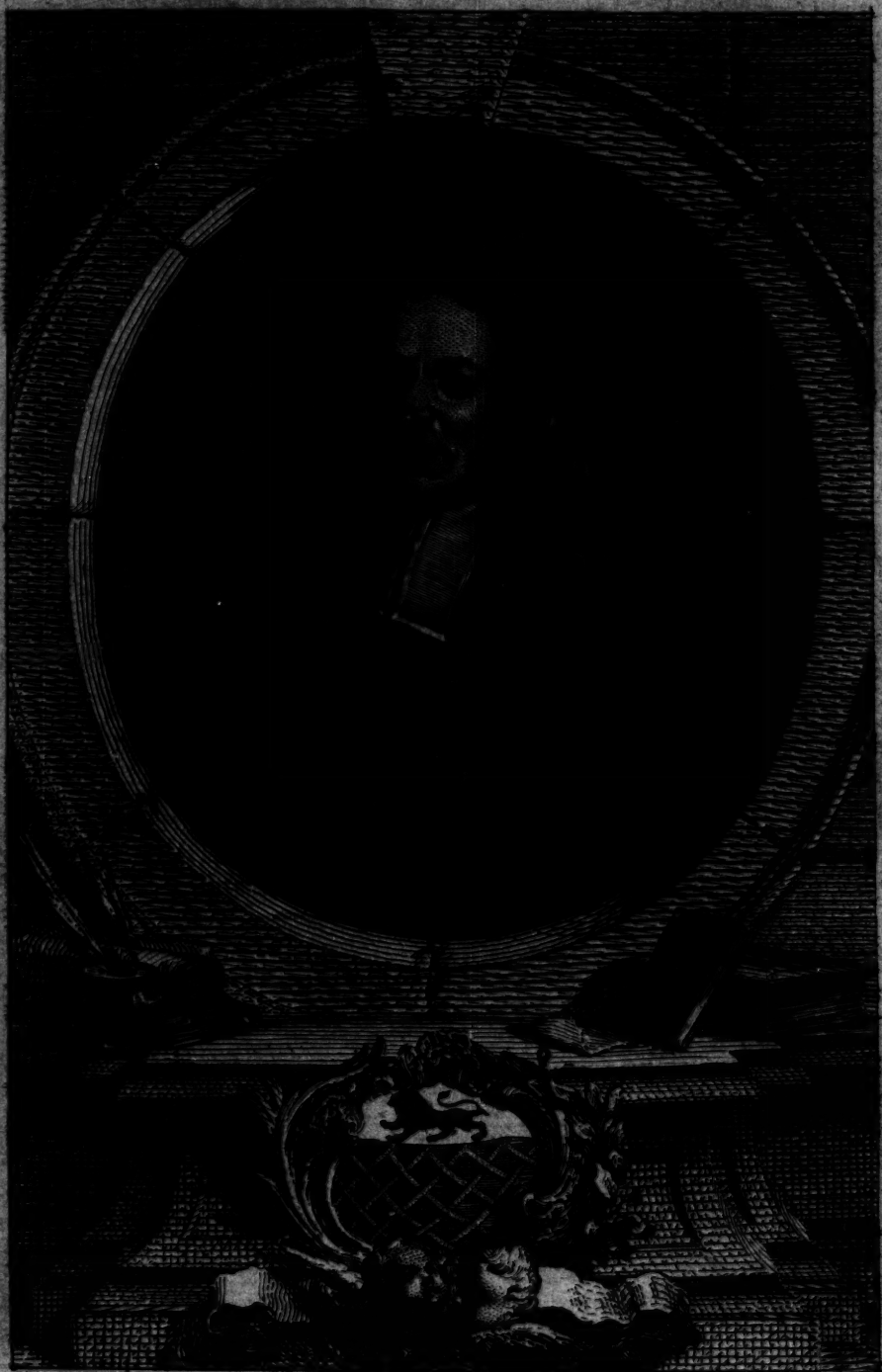
Author of "The Christian's Duty"



JOHN L. FERRY, JR.

Librarian of the Museum

From the collection of the British Museum



Reman pin.

Ant. Walker sculp.

JOHN JEFFERY D.D.
Archdeacon of Norwich
Born Dec^r 20th MDCXLVII. Died April 1st MDCCIX.

12 Dta

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COLLECTION

OF THE
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JOHN JEFFERY, D.D.

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Arch-deacon of NORWICH.

IN TWO VOLUMES.

VOLUME FIRST.

L O N D O N:

Printed for J. PAYNE and J. BOUQUET, in
PATER-NOSTER Row.

MDCCLI.

13

COMPLETE
COLLECTION

OF THE

SERMONS



JOHN JEFFERY, D.D.

Archdeacon of Norwich

IN TWO VOLUMES

VOLUME I

LONDON

Printed by J. Payne and J. Bouverie,
at the North-West Corner of the Strand.

MDCCLXXII

ADVERTISEMENT

BY THE

EDITOR.

THE following COLLECTION
consists of SERMONS and
TRACTS written, and most
of them published, by an EMINENT DI-
VINE long since dead. The Editor
was prompted to undertake it, by the
reasonable hope, that those pieces which
had afforded him repeated delight in the
perusal, while they were scattered and
not easily to be obtained, would prove
A both

both acceptable and useful to the Public, by coming abroad together, and in a far more correct and elegant state than they appeared in at first: for it was evident, upon a transient view, that they were occasionally printed, and many of them in the country, for the use of those who were under the immediate care of this eminently pastoral man; and that the convenience of the purchaser was the point chiefly aimed at in those editions.

He flatters himself, therefore, that he shall be thought to have done considerable service to the Public by an undertaking, which, though begun upon a very imperfect plan, has been carried on with a strict regard to the honour of the writer and the public approbation; and has already proved so fortunate

fortunate as to introduce him to the particular knowledge of some of his admired AUTHOR's surviving Relations, from whom he has received favours, in the course of this correspondence, which he can never sufficiently acknowledge.

He has, indeed, been laid by these generous friends, under the disagreeable necessity of concealing their names: but he absolutely refused to be restrained from this general confession of his own personal obligations; and from a particular detail of what he owes to them as Editor, and in common with the world.

THIS COLLECTION, as originally proposed, must, without the interposition of the Family, have had both defects

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and

and redundancies, which would have rendered it equally unworthy of the acceptance of the Public, and unprofitable to the persons concerned: the defects, by a generous communication, are all faithfully supplied; and some anonymous pieces, though forcibly recommended as written by Dr. JEFFERY, are as faithfully taken away, upon indisputable evidence that they were either not his, or published surreptitiously and in a manner injurious to his memory. One of this sort, entitled, *Five several Schemes of Christian Religion, &c.* appeared so masterly a composition, as to be esteemed a considerable embellishment of the COLLECTION. But it proved a faulty injudicious and unauthentic extract from a large discourse freely communicated by the AUTHOR in MS to some person, who so disingenuously requited

quited this confidence as to print it near twenty years after his death, without the consent or knowledge of his Family.

FROM an honest desire to rectify this injurious misrepresentation, the gentleman who is now possessed of the AUTHOR's papers, has been induced to oblige the world with a complete copy of that discourse, of which the pamphlet abovementioned is only the seventh section, and that very injudiciously mutilated and full of gross errors. To this he has added two other discourses, composed in the same year MDCCIV, and nearly on the same subject; which he found ready transcribed with it for the press, all in one volume, with one general title and motto, in the AUTHOR's own hand; he, therefore,

A 3 thought

thought it would be repeating with aggravation that injury himself, which he complains of in another, if he presumed to separate what so judicious a writer had thought fit to unite. He has also communicated a discourse preached before the University of Cambridge, when the AUTHOR proceeded Doctor in Divinity, upon a most important and interesting argument; of which it becomes not the Editor to declare his opinion, either by anticipating or attempting to direct the public judgement.

To all these improvements, the worthy descendants of our AUTHOR, upon a request for obtaining some account of his Life, have added the following MEMOIRS; and furnished an ORIGINAL PICTURE, from which is
taken

taken the prefixed representation of the PERSON of that EXCELLENT MAN, whose powers both of mind and body were for near sixty years invariably employed, in promoting the most substantial happiness of his fellow creatures.

THE four Discourses abovementioned, the Memoirs of the AUTHOR's life, some little pieces now first published, and the printed ones communicated by the Family, make at least one half of this work: but as a considerable part of the volume, which was at first thought sufficient to contain Dr. JEFFERY'S Tracts, was printed before there was the least prospect of this extraordinary assistance, many of the pieces are not placed in the exact order of their original publication,

which would otherwise have been strictly observed. This inaccuracy it is hoped will be readily forgiven, as the several tracts have no immediate connection with each other, and as that order is preserved in the Table of Contents prefixed to the whole.

THE Editor is very sensible, how imperfect an account he has given of the numerous obligations the Public and himself lie under to this BENEVOLENT FAMILY: but as the one sort will ever be the object of his own gratitude, though they must not be minutely declared, nor can be fully repaid; so he hopes the importance of the other will appear upon inspection to every reader; and that therefore he will favourably receive and encourage this work, as not only

ITS VALUE IS ESTABLISHED by the
reputation of its AUTHOR, but its
GENUINENESS EVINCED by that PATRO-
NAGE under which it is published,
and from whence it has derived such
GREAT ADVANTAGES.

MEMOIRS

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MEMOIRS

MEMOIRS
OF THE
LIFE
OF THE
AUTHOR,

In a LETTER
To the EDITOR.

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merits are further established by the
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MEMOIRS

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M E M O I R S

OF THE

L I F E

OF THE

A U T H O R

IN A LETTER

TO THE EDITOR

To the EDITOR, &c.

SIR,

WHAT your last letter presses so earnestly on the surviving relations of DR. JEFFERY, I consider as particularly addressed to me: and it is, indeed, what I have much and often thought of; but, being very young when he died, I was capable of little more than a knowledge of his person, which, I think, I remember, and which is very well shadowed out in the picture you have obtained. And as I was then a child, so there remain very few others, who, at a riper age, were enough conversant with him, except in the very last years of his life when he was no longer DR. JEFFERY, to give so distinct an account of him, as we would wish given. Besides all which; the life of a scholar,

xii. MEMOIRS of the LIFE

lar, a contemplative, studious, and sedentary course; especially that of one, who for the first thirty years was quite unknown, and for the last forty confined almost to one spot; can afford matter of very little entertainment, and almost no variety. However, I have not been inattentive to your demand on us; but have endeavoured to supply the want of materials ready digested, by procuring assistance from others, asking questions and picking up particulars of every sort and kind. Indeed I find very few authentic intelligencers: but those few you will reverence. There is a short but curious draught of the great outlines of his history, sketched out by himself, the original of which is in my possession, and to a copy of it, which his brother had transcribed, is prefixed a schedule of directions to the person who should preach at his funeral. These two papers I will give you, as vouchers for the account we have been putting together; which I shall now enter upon, without farther preface.

* Appendix, No. I.

† Appendix, No. II.

JOHN

JOHN JEFFERY was born December XX, MDCXLVII, in the parish of St. Laurence at Ipswich, in the county of Suffolk, of honest industrious and pious parents. His father, observing a strong disposition in this his eldest son to learning and piety, resolved to lay a good foundation in him of both: he taught him early the first principles of religion himself, which he could very well do; having read and studied much for one in his station of life, and used constant devotions in his family; not for fashion's sake, as was too much the practice of those times, but from a sense of his duty. He resolved also to give him a University education, and fit him for the ministry, notwithstanding the narrowness of his circumstances: and accordingly, after having kept him a competent time at the free-school in Ipswich, he sent him to CAMBRIDGE MDCLXIV, and admitted him of Katherine hall there, under Dr. JOHN EARCHARD. This lowness of birth and condition Mr. JEFFERY never disowned, or was ashamed of; nay, he seems to have made this very circumstance a part of his boast, if I may so say,

say, in his private devotions and meditations, as well as in his conversations^c.

By the kindness of some friends of the family in the place of his nativity, and by his own good oeconomy in the college, he was not greatly chargeable to his father during his stay in the university; which was no longer than was necessary to take his first degree: and as soon after as he could, that is, about MDCLXIX, or LXX, as his supposed, he went into orders; with a deep sense upon his mind of the importance of the office he undertook, and with a stedfast resolution to improve himself daily more and more in the qualifications requisite for the due performance of it. He was asked to accept of the curacy of Dennington, in Suffolk; and applied himself there so closely to the study of divinity, that he was not known or heard of in the world, for some years: and that he might be sure not to want time, he spent all those

^c See the paper, N^o. I. in the Appendix; to which we shall have frequent occasion to refer, as the only authentic voucher left for many of the facts we shall relate concerning him.

hours in reading, which others wasted in visits and diversions. Indeed he seems to have had no notion, in any part of his life, of being idle or wholly unemployed: even in journies, he had a paper book always about him, in which he wrote down whatever occurred, in meditation with himself, or in learned and religious conference with others, worthy to be preserved; and the many volumes he left behind him, entitled, from one of his favourite authors, ΤΑ 'ΕΙΣ 'ΕΑΥΤΟΝ, are so many proofs of the excellent use and advantage he could make of those moments, which even the most busy are wont to consider as incapable of being turned to profit.

He was an early riser; and for thirty years together never studied fewer hours, than the common labourer works, in a day. He made himself thus a master of all systems of divinity, from the earliest to the latest times; was long conversant in the fathers, the schoolmen, and the ecclesiastical historians; so as to know perfectly, and to a degree of exactness very rarely found, what precise set of opinions prevailed in every age, and every part of the christian church. In consequence of this

extensive reading, and of the judicious comparisons suggested by it, he was all his life long (for he would frequently say, that he "would make his last will, before he would make his last understanding,") framing and perfecting a scheme of religion, for his own and his hearers' use, agreeable to the holy scriptures; without respect to what any church or sect had done before: and this scheme he chose to express in the unexceptionable words of scripture, and in the shortest and plainest manner he was able. Every tract or sermon almost in your collection will furnish a proof of this.

HE was so little solicitous about worldly things, that he never once asked for any preferment for himself; but was constantly applied to, or applied for, by others. While he was at Dennington, a tradesman of the city of Norwich, whose affairs called him into that part of the country, spent a Sunday in that village, and heard the curate preach: he was a sensible man, and liked the discourse so well, as to make a particular enquiry about the preacher; whose industry, modesty, probity, meekness, and piety, were so strongly represented

sent to him, that he immediately sought his company; and proposed to him, that he should take a journey to Norwich, and preach there at St. Peter's of Mancroft: the upper minister of which large and rich parish was lately dead; and the parishioners, of whom this traveller was one, desirous of a good and worthy, as well as able successor, had given a general invitation to all the clergy, who were disposed to appear as candidates; and had engaged to bear the expences of every one, who came to give them a sermon. The stranger represented that great city, as a much properer place than this obscure village, for our young divine to appear in; where his learning and knowledge might be of more extensive service to others, and advantage to himself. MR. JEFFERY'S humility and shamefacedness were not easily prevailed upon; but at last he consented and went. The consequence was, he was unanimously elected upper minister, by the largest and most considerable parish in Norwich; where he was not known before, nor had perhaps ever been heard of by a single person. This was in MDCLXXVIII; and is here thus particularly remembered, to the

credit and honour of that populous parish, as well as of the worthy and good man they so prudently made choice of,

BEING now settled, and having what he reckoned a sufficient competency to live on; he within the year married SARAH IRELAND, Sister of Mr John Ireland, an apothecary of Great Yarmouth, in Norfolk, and one of the aldermen of that corporation; a man of very good sense, and great integrity. By her, who lived near thirty years with him, he had four daughters and a son. He was inexpressibly fond and tender of his children; and most particularly attentive to their education and improvement in virtue and religion, as well as knowledge in general. And he had such success in this his earnest and affectionate application, as he ever blessed God for with the greatest fervency of devotion.

HIS sweetness of temper, prudent behaviour, exemplary life, judicious preaching, and great learning, soon recommended him to the acquaintance, esteem, and love of the most intelligent, the worthiest, and best men
in

in his parish. SIR THOMAS BROWNE, that eminent phyfician, fo well known to the learned world by his works, very early refpected and valued him. MR. JEFFERY, on his part, ever highly efteemed Sir Thomas; and would on all occafions exprefs his opinion of him, in terms of the higheft commendation: and, by a natural partiality, carried this efteem even to the peculiar ftile and manner of his writing. He publifhed, in MDCCXVI. a pofthumous and long loft piece of this learned man's, which he called *Chriftian morals*^d; as he had done many years before a piece of a fimilar nature, collected from DR. WHICHCOTE's papers, which he entitled *Moral and religious aphorifms*.

SIR EDWARD ATKYNS, Lord chief baron of the exchequer, who then fpent the long vacations at Norwich, took great no-

^dCHRISTIAN MORALS; by SIR THOMAS BROWNE of Norwich, M. D. and author of *Religio Medici*. Publifhed from the original and correct manufcript of the author, by JOHN JEFFERY, D. D. archdeacon of Norwich, duodecimo. Cambridge 1716. Sold by J. Payne and J. Bouquet, in Pater-nofter row.

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tice of his singular modesty of behaviour, and rational method of recommending religion in his sermons. Nor was he content with an empty and barren admiration of one, whom he thought so excellent, and so capable of becoming a most useful man: he therefore openly and extraordinarily countenanced him, and gave him an apartment in his own house; and knowing that nothing, but his own invincible modesty, could hinder his advancement in the church, he took him up to town with him, carried him into company, and brought him acquainted with DR. TILLOTSON, then preacher at Lincoln's Inn, afterwards archbishop of Canterbury; and with divers other eminent men. It appears from the minutes prefixed to several of his sermons, that he had preached them at Lincoln's Inn chapel, for DR. TILLOTSON; which was no common testimony of that great man's esteem of our young author. And it seems probable, that through DR. TILLOTSON he became acquainted with DR. WHICHCOTE: and we may conclude, it was from a knowledge of the respect the Doctor had for MR. JEFFERY, that his executors were induced to put all his papers into

into our AUTHOR's hands, after his death; from which he published three volumes of sermons, in MDCCI and MDCCII. DR. SAMUEL CLARKE added a fourth volume from notes taken at church, while DR. WHICHCOTE was preaching. These discourses are much admired by all men of learning, ingenuity, and judgement; and were so beyond measure by him who was most conversant in them: and, indeed, from this great and good man DR. WHICHCOTE, he did, in a great measure, form his notions of religion. He ever acknowledged with pleasure how much he owed to the Doctor, and what a high esteem he had for him: and that extraordinary character he gives of him in the dedication to SIR PAUL WHICHCOTE of the first volume of his excellent relation's posthumous sermons, which appears also in some papers of MR. JEFFERY'S written long before that publication, shews strongly the reverence he had for his person, and for his judgement: "This reverend and
"learned author," says he, "through the advance of a just freedom, a strong judgement, and
"an unfeigned piety, has established such a
"notion of Christianity, from the holy scrip-
b 4 "tures,

“ tures, according to the moral perfections
“ of God, as cannot possibly be false; and
“ has laid his foundation of religion so deep,
“ in the nature reason and necessity of
“ things, that it cannot possibly be sub-
“ verted.”

HE had now three children; and no other preferment, but this of St. Peter's: on which account, DR. SHARP, then dean of Norwich, and his particular friend, afterwards archbishop of York, of his own mere motion recommended to him to procure some living in the country, that would be agreeable; and, readily offering his own assistance, desired MR. JEFFERY to look out, among the crown-livings particularly, for such a one. This he made a great difficulty of complying with, as he could not discharge the duty of such a cure himself: but his friends over-ruled his scruples, by observing, That the times they lived in were troublesome and dangerous; that he might possibly be forced to quit his beloved parish at Norwich, if popery should prevail; and in that case such a place would afford a quiet and safe retreat for himself and his family, and a refuge from the impending storm:

storm: however, he resolved that his officiating curate should have the greatest part of the profits, till such a time came; and that he would reserve to himself only a very small annual sum out of it. This being settled, he submitted; and in MDCLXXXVII, DR. SHARP obtained for him the two small livings of Kirton and Falkenham, in Suffolk, from the lord chancellor JEFFERIES. MR. JEFFERY used to go thither, at the latter end of every summer, and preach to his flock: at which time he also paid a visit to the place of his nativity, and to his many friends and admirers there; particularly the reverend learned and judicious MR. GEORGE RAYMOND, minister of St. Laurence in Ipswich, his most esteemed and intimate acquaintance. And indeed these two little parishes were probably the more recommended to him, by the circumstance of their nearness to this town, for which he had ever a great fondness and affection; itself a proof of his modesty and humility.

IN the year MDCXCIV, upon the death of DR. JOHN CONANT, archbishop TILLOTSON made him ARCHDEACON OF
NOR-

NORWICH, which was his grace's option on bishop MOORE's promotion to that see; and had he lived, would have drawn him out of his privacy, into a more conspicuous and eminent station: but he died soon after he had given this public testimony of his great regard for our AUTHOR, who, in his turn, looked upon this preferment, as an office rather than a dignity; and therefore took no little pains to qualify himself for it, by studying the nature, and carefully discharging the duty of it: he never failed, when able, to go his visitations in person, and constantly preached himself, when the appointed clergyman failed. In MDCC he published the *Proposals to his Clergy*, on occasion of the letters transmitted from the archbishop and bishops of the province to their archdeacons and clergy.

WHEN the bishops of Norwich ordained priests and deacons at the cathedral there, the archdeacon was always upon the spot; and was appointed to examine the several candidates for orders: in this delicate work he took much pains, and shewed the greatest tenderness; being ever industrious and ready to en-

encourage and applaud the deserving, and willing to assist the slow and backward; and to dissemble and conceal all such defects as were not shamefully great and palpable.

BEING now a dignitary in the church, he was put upon taking his degree of Doctor in divinity, as what would add weight to his authority and reverence to his person; but having been long refused to academical exercises, he was rather averse from it: however he was at length persuaded; and in MDCXCVI he went to Katherine hall, performed all his exercises, and was admitted to the degree. The sermon which he preached on that occasion before the University of Cambridge, is now first made public; and affords a remarkable proof of his judgement and capacity. The text was HEBREWS i. i; and the subject, as stated by himself, is an answer to that question, "Why God thought
" fit to deliver the doctrine of our religion
" and happiness, in the form of a history;
" which might have been delivered in a body
" of laws, like that of Justinian; or in reasonings about virtue and vice, happiness and
" misery, as the morals of Aristotle are written;
" ten;

“ ten ; or in a collection of short and independent sentences, such as are the proverbs of Solomon, and the discourses of Marcus Antoninus ; or, according to modern custom, in a system of divinity ?” This he accounts for, explains and justifies, in a very masterly way ; with great learning and skill, and equal strength and perspicuity.

THE incomparable AUTHOR was an enemy to all controversies, both from natural temper, and from principles of reason ; but especially to such, as religion is made the occasion and argument of. He observed, that they grew too generally personal ; and are too frequently attended and carried on with such a warmth, as is apt to produce more heat than light : and that which tempted him to write against Quakerism, was ; that he saw it opened a wide door to enthusiasm, which had made sad havock in this nation during our civil confusions, and tended directly to subvert all rational religion. But the meekness of spirit and strength of reason, with which he wrote against that dangerous imposture, may be seen in the two short letters he printed in

MDCXCIX,

MDCXCIX, on that argument; at the end of the latter of which he promises, " That if any
 " should now reply to what he had said, he
 " might do it, and would be in no danger of
 " being replied to again by him. About the same time he experienced too much of the bitter spirit of contention, in the proceedings of the convocation: and although the warmth then expressed was in behalf of certain privileges, which were alleged and asserted to belong inseparably to that house, of which he was a member; yet he ever declared his exceeding dislike of such violent and fierce disputes, among the ministers of a gospel of peace.

HE had now been five years a widower; and three of his daughters were married: therefore in MDCCX he married his second wife, Mrs. SUSAN GANNING, one of his parishoners, of an honest worthy reputable family. After this marriage, he discontinued his attendance on the convocation; and when he was asked his reason, would pleasantly excuse himself out of the old law, which saith,
 " That, when a man has taken a new
 " wife,

" wife, he shall not be obliged to go out to
" war."

IN the same year, MDCCX, he printed a volume of Discourses^{*}; as he had occasionally printed divers sermons and tracts separately, for twenty years before. He probably intended this volume to be followed by one or more additional ones; as it appears, he had many sermons ready transcribed for the press: but he never put this design in execution; contenting himself with a free and obliging communication of them in manuscript to his select friends. From a communication of this sort, as is supposed, not very gratefully or handsomely returned, proceeded a pamphlet, printed without a name, eighteen years after DR. JEFFERY'S death; and called, FIVE SEVERAL SCHEMES OF CHRISTIAN RELIGION, &c. which was soon discovered by the DOCTOR'S relations to be an extract, injudiciously made

^{*} SELECT DISCOURSES upon divers important SUBJECTS, viz. Concerning, The first transaction between God and Man. The dangerous efficacy of Temptation. The proper security of Innocency. The next and immediate cause of Sin. The several dispensations of true Religion. The singular perfection of Christianity. Octavo. London 1710. Sold by J. Payne and J. Bouquet, in Pater-Noster Row.

and

and incorrectly printed, from a large discourse of his, composed in MDCCIV, on PHILLIPPIANS, i. 10. That discourse is now printed at large, from the AUTHOR's original MSS, with two others written in the same year, and joined to it by the DOCTOR himself: and no pieces, which are not contained in the volume printed MDCCX, or in your two volumes, are acknowledged for DR. JEFFERY's, by those who should best know, what is his, and what not. Even the *Moral and religious aphorisms*, which you intended to insert in your collection, as having been unquestionably collected and published by the DOCTOR, who also wrote the preface, are now very justly omitted; as it is not certain, that DR. JEFFERY was any farther concerned in them.

THE virtues and graces of his mind were all of the softer kind: his candid temper shewed itself in a saying, he had frequently in his mouth, "That every thing had two handles; and we should always aim to take hold

They will probably be soon reprinted, in a volume by themselves; with a large addition from DR. JEFFERY's manuscript volumes, which has been promised.

“ of the right.” St. PAUL’s rule, “ To speak
 “ evil of no man,” he was never known to
 transgress: and he found the advantage of
 this exceeding meekness and tenderness, as
 well as of an extraordinary assiduity in the
 discharge of his pastoral duties; for he was
 universally revered and beloved, where he was
 known. He was a true and faithful and af-
 fectionate friend to every one, with whom
 he was at all connected; and no one could
 be such a man’s enemy. He had great bene-
 volence by nature; and he cultivated this na-
 tural goodness of temper, by an habitual and
 conscientious practice. His notions of God
 and religion were great and noble; and he
 lived under the constant influence and im-
 pression of them: his devotions, both in his
 family and in his closet, were stated solemn
 and frequent: and as those forms of prayer,
 which he printed in MDCCVI for the bene-
 fit of others, were composed in a manly and
 nervous stile, with great strength of reason,
 and fervour of devotion; so in those, which
 were destined to his own private use, there is
 a full display of his universal and unlimited
 benevolence towards his fellow creatures, his
 amiable and endearing tenderness and affecti-
 on

on for those of his own family and acquaintance; with the most ardent piety towards God, the creator and governor, the lawgiver, saviour, and judge of the world.

His exemplary sobriety and temperance were evident to all men. He had a high opinion of human nature, and was always exhorting others to live up to the dignity of it: "Humanity and good nature," he used to say, "were two words for the same thing." His conversation, in large or mixed companies, was serious and grave; such as became his character of a divine: but among his private friends, no man was more easy and cheerful; as unbending himself designedly, after his severer studies. His acquaintance lay within a narrow circle of such modest men and scholars as himself: among the principal of them were Mr. JOHN WHITEFOOT, a neighbour clergyman; DR. KIDDER and MR. HODGES prebendaries of Norwich, the former was afterwards bishop of Bath and Wells; DR. SYDAL, a native of that city, afterwards bishop of St. Davids and of Gloucester; DR. GOODWYN, a Norwich man likewise, afterwards bishop of Kilmore,

and archbishop of Cashel, in Ireland; DR. MAPLETOFT, minister of St. Laurence-Jewry, in London; MR. RAYMOND of Ipswich above-mentioned; and MR. alderman CLARKE of Norwich, father to DR. SAMUEL CLARKE late rector of St. James's Westminster, and to DR. JOHN CLARKE now dean of Sarum.

If we consider him as a clergyman, perhaps no man ever took more pains, for five and forty years together, to study and understand the scriptures in their original languages, than he did; none composed more, or more correct discourses; or committed his sentiments to writing, more than he did. In this, so great was his fund of knowledge and so ready for use did his great and extensive learning lie, he was very expeditious; his hand and pen still keeping pace with his thoughts. This expedition occasioned a general neglect in him of the ornaments of stile: and his hand-writing also became, by this means, scarce legible to any but himself, and the few who were accustomed to it. One of his brothers was very useful to him in this respect, readily transcribing such discourses as he wanted

wanted to publish, or to lend among his friends.

IN his sermons from the pulpit, he never applied himself to the passions of his hearers; though very capable by nature of affecting an audience powerfully in this way, had he designed or desired it: but he judged of them by himself; and concluded, that if he gained over their understanding, he should not fail of their assent; and that assent thus gained was the most lasting and the most creditable. This must be evident to almost every reader of every thing he wrote. It was a constant saying of his, "That what was not agreeable to reason could never be the will of God, who is perfect reason: the doctrine of Christianity was the wisdom of God; and therefore it was an injury done it, to make a foolish representation of it." And as all the forms, in which it had been delivered, were not wise ones; his great aim and endeavour through life was, to throw out of them whatever would not stand the test of reason: and he was himself ready at all times to give an answer to any man, that asked him a reason of the faith and hope that was

in him. He was extremely solicitous to bring the whole of Christianity into as small a compass as possible; in which, with no little trouble to himself, he very greatly consulted the ease and benefit of others: and this occasioned his perpetual repetition in his discourses of a few most significant phrases and expressions, the better and more surely to excite and keep up the same unvaried ideas in the minds of those he instructed.

THIS distinguishing characteristic of his writings, he was very sensible of; but was so far from thinking it a fault or what required excuse, that in his Latin sermon before the University of Cambridge, when he proceeded DOCTOR in divinity, he expressly and professedly justifies it, as highly proper, and, indeed, as absolutely necessary and unavoidable. His text was PHILIPPIANS, iii. 1. "To write
" the same things unto you, to me indeed is
" not grievous; but for you it is safe." And the two general propositions of his discourse were,

I. THAT

I. ' THAT the matter of divinity, properly so called, is not so copious, as that we can long and often discourse upon it, without being obliged to repeat and inculcate over and over again the same instructions; at least, the same in substance.

II. ' THAT the religious concerns of Christians indispensably require, that they be discoursed long and often about religion; notwithstanding that necessary and unavoidable repetition.

' DIVINITY, properly so called, or the main sum and substance of the christian doctrine, he saith, is the science of living well with respect to God and the invisible world, as becometh and befitteth faithful disciples of JESUS CHRIST. We are to add faith to our virtue; and that faith is to be a christian faith. The precepts concerning virtue or morals (which are the great things of religion) are all summed up in that one of "Living soberly righteously and godly;" this life will be according to faith in every one, "who looketh not at those

“ things which are seen,” and which are
“ temporal ; “ but at those things which are
“ not seen, and are eternal :” and that faith
“ will be truly christian in all such, who live
“ thus, not as under the law of nature, nor
“ as under the law of Moses, but as under
“ the law of JESUS CHRIST, whose disciples
“ they profess themselves.

“ THE necessity of frequent teaching and
“ preaching this short but full doctrine of
“ Christianity, ariseth in great measure from
“ the spiritual nature of religion ; which oc-
“ casioneth men, who live by sense, to neg-
“ lect, to lose sight of, and to forget that
“ doctrine, however short ; and that obliga-
“ tion, however sacred. Nor doth the will
“ of man require less attendance, than his
“ memory ; considering the various and pow-
“ erful temptations which assail it from every
“ quarter, and are ever opposing the progress
“ of true religion in his heart and life. To
“ make this unavoidable repetition however
“ somewhat less irksome, the sacred writers, he
“ observeth, used certain figures ; under which
“ they delineated the christian doctrine, and
“ duty, and happiness, with great elegance
“ and

and strength. These figures were borrowed,
 either from the Heathen customs and noti-
 ons; or from those of the Jews; or from
 such, as were common to both. Of the
 first he gives an instance in the matter of
 adoption, as enlarged upon in the epistles
 to the Romans and Galatians; in which
 the duty of sons very aptly representeth the
 christian life, the inheritance of sons a
 Christian's everlasting reward, and the pri-
 vilege of adoption the quality of disciples
 to Christianity. The second he finds a spe-
 cimen of in the priesthood, as dilated on
 in the first general epistle of St. PETER,
 which was addressed to Jews [ii. 5, &c.]
 and the same vein of argument is pursued
 in the epistle to the Hebrews almost
 throughout; all which is clearly explain-
 ed by St. PAUL to the Romans, chapter
 xii. 1: the obedience of a Christian is in-
 tended by the living sacrifice, the whole
 world by the temple of God, and the pro-
 fessors of this divine religion by the
 priests belonging to that temple and at-
 tending in it. The third class of figures is
 of such as are common to all men, whe-
 ther Jews or Gentiles: of these he men-
 tions

tions two, taken from building and husbandry : [See JUDE 20, 1 CORINTHIANS, iii. 9, &c.] the illustration of which is too easy and obvious to be mistaken.

‘As an inference from the whole,’ he concludeth ; First, That the doctrine of Christianity, as revealed in scripture, is at once short and clear and complete as possible : and, Secondly, That the mixture of metaphysics with divinity is not an addition to our knowledge, so much as a departure, and a very unjustifiable one, from the venerable simplicity of the gospel of CHRIST ; tending only to swell that which was short to an enormous bulk, to perplex that which was clear with studied difficulties, and to corrupt that which was the wisdom of GOD with the egregious folly and solemn trifling of man.’

WE doubt not, but we shall readily be pardoned this digression, in which some imperfect account is given of an excellent discourse ; as the nature of it, being composed for the learned and addressed to them in their own language, made it improper to think of inserting it in the collection, which
was

was calculated by the AUTHOR, and is designed by you, for universal benefit.

DR. JEFFERY had most carefully studied the holy scriptures; and had, by that study, attained to a very accurate knowledge and understanding in them. The manner of his delivery in the pulpit was like the matter there delivered by him, grave, distinct, and plain: and though his voice was not loud, yet he was perfectly well heard, in a very large church, and by a very numerous auditory, for near forty years together.

It has been already hinted, that he was tender and timorous from constitution: he was made more so, by his experience of the men and times, in which and among whom he lived; by that experience, which is wont to harden and embolden the mere worldly man. We must not, therefore, arraign his honoured memory, nor greatly wonder, if he had, or seemed to have, greater apprehensions lest he should discover an undue terror at the hour of death, than might be expected from one who had maintained all his life long a conscience void

MEMOIRS of the LIFE

void of offence towards God and man. These fears and apprehensions, if they were any thing beyond what was merely constitutional and the involuntary effect of his natural tenderness and softness of temper, were the unavoidable consequence of his rare diffidence and singular modesty. But he gives the best account of this matter himself, to which we refer: only observing, that the privilege he so ardently wished for, the God of his life was pleased graciously to vouchsafe him; for after a gentle decay for three or four years, he was taken ill about midnight, with his wife and youngest daughter only present; and died placidly, and without a groan, on the first of April, MDCCXX.

He had prepared instructions (dated MDCCII, and probably suggested by the sudden and shocking death in that year of his old friend bishop KIDDER *,) for the

* Bishop KIDDER and his lady were both killed in the palace at Wells by the fall of a stack of chimnies, in the great storm, November MDCCII.

preacher of his funeral sermon; which not being known, or not thought of, were not observed at the time: but which, as they are so good in themselves, and discover the very mind and heart of the man, whose character we have faintly delineated, deserve well to be made public; and they are subjoined to the paper, which describes his own life in his own words.

HE was buried in the chancel of St. Peter's church; and the very proper and short inscription on his tomb-stone^b, was composed by his nephew and executor, the Rev. MR. JOHN JEFFERY, sometime fellow of Katherine-Hall in Cambridge, afterwards near forty years rector of Trunch and Gimingham in Norfolk; who died, MDCCXLVIII.

IT was said above, that he had four daughters and one son: the son died in less than two months after he was born; his eldest daughter Sarah, and his second Anna-Penelope, were both married in MDCCVIII; the former to WILLIAM

^a Appendix, No. II.

^b Appendix, No. III.

BLOMEFIELD of Martlesham in Suffolk, gentleman: the latter to the Rev. Mr. SAMUEL SALTER, then vicar of St. Stephen's in Norwich, since DOCTOR in divinity, prebendary of Norwich, and arch-deacon of Norfolk; she died in MDCCXXXII. Elizabeth, his third daughter, was married in MDCCX to the Rev. Mr. JOHN WRENCH, and died MDCCXVII, three years before her father. Mary the youngest daughter never married: and she and her eldest sister are now alive.

DR. JEFFERY had two brothers, Francis and Thomas; and two sisters, Mary and Esto-fidelis. Francis was three years younger than John, was brought up to his father's business, and died at the age of thirty four, MDCLXXXIV, with a very great character for excellent natural parts, and a wise improvement of them: his funeral sermon was preached by MR. RAYMOND. Thomas was six years younger than Francis; and was bred up a clergyman, as well as his eldest brother. He died MDCCXXXVI, in his eightieth year, vicar

vicar of North-Walsham in Norfolk; where he had lived a most exemplary life, and discharged every duty of his pastoral office with the highest commendation, for fifty six years. Mary his elder sister, who was two years younger than Thomas, married STEPHEN GREEN, of Ipswich in Suffolk, mariner, and died MDCCXXI. Esto-fidelis died unmarried, MDCCXXVII. The Doctor's first wife died MDCCV; his second MDCCXLVIII.

THUS, Sir, we have endeavoured to rescue the PRIVATE LIFE of this EXCELLENT PERSON from utter oblivion: his incessant labours for the public, undertaken ever with a truly honest and pious view to benefit mankind, and to make them wiser and better and happier, have most of them been long before the world, for whose use and improvement they were most sincerely and judiciously calculated. And as I cannot but applaud your design, of collecting together his scattered pieces, which would otherwise be in danger of being totally absorbed in the infinite farrago of forgotten

pamphlets; so I heartily wish you success in it, and will gladly do all in my power to serve you and to improve your book.

I am, Sir, &c.

APPENDIX

A P P E N D I X

C O N T A I N I N G

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AUTHOR'S papers.

II. DIRECTIONS intended by the AUTHOR
for the preacher of his funeral sermon.

III. The AUTHOR'S EPITAPH in the chancel
of the church of St. Peter of Mancroft.

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by the reverend MR. SAMUEL JONES.

APPENDIX

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Author's funeral, April V. MDCCXX,
by the Rev. Mr. Samuel Jones.

APPENDIX.

NUMBER I.

I BLESS God, that I was born of parents, whose virtue and piety were so much greater than their condition and estate; that I would not for any consideration have rather been born of parents, whose condition and estate had been so much greater than their virtue and piety.

By the religious exercises, for instruction and devotion, which I was accustomed

ed to from my infancy in my father's family, I was so early possessed with a sense of God and religion, as is, backward, beyond my memory: and as long as I can remember any thing, I can remember myself to have made conscience of my duty.

THE natural constitution of my body was an enemy to some vices, and the natural temper of my mind was an enemy to others: for I was naturally made for temperance; and by nature, or by usage, modesty or shamefacedness was excessive, and in great degree invincible.

I NEVER relished the pleasure of those sports, which boys are usually given to; and either the feebleness of my body, or something else, kept me from knowing what the delights of recreation meant.

I WAS always active and studious, and could have turned myself to any thing that was within the compass of my strength; but I was most pleased with learning and reason.

ONE thing I bless God for is, That I corrected the errors of my religious education to advantage: and another thing that I bless God for is, That I ever retained the seriousness, and whatever was good in that education.

I MADE my character when a boy, without any design; and was taken notice of for what I was, by those, whose age and condition made me incapable of being familiar with them; and had marks of their respect, to my credit and emolument.

I ALWAYS laboured and thought much, upon fitting myself for my business; and was sought after to be employed, before I sought after any employment.

WHEN I was weary of one place, I was, without an act of mine, removed to another: Providence was active, myself only passive, in all the changes of my life, that could be made without my personal care.

I APPENDIX I.

I NEVER committed any sin greatly suspected, or imperfectly known, which I did not repent of and strive against, and which I never finally gave up myself in subjection quietly to: but I am far from justifying myself; I do, in the proper particular, wholly condemn, because I cannot so much as excuse myself.

MY employment as a minister was always my chief pleasure: and I never did, I believe never shall, think myself sufficiently qualified for it.

I SINCERELY believed myself unworthy of my temporal rewards and encouragement, till I found it necessary for the support of my family: and then the consideration of my dependents put an end to my willingness to lose what I had a right to in the account of men.

I LOVED my children, as I loved myself; and never ceased to take care about their religion, and to recommend them to God, which I have done thrice every day
ever

ever since they were born; not to say before. Blessed be God! that I have had good success therein: and though they be diversely inclined, as to the world; yet all are inclined to religion, though not equally.

BUT they have all an inward principle, which is religious; and they betake to religious exercises at times, when I do not actually call upon them so to do: which rejoices my soul.

I HAVE been as much mortified at receiving preferment, as some have been at missing it; and have had more thought how I should perform the duty, than of being pleased at the distinction put upon me by it.

I NEVER made any friendship, upon designs; but ever loved the company of a wise and good man as such: such company and discourse were the greatest pleasure I ever had; reading and thinking were the next pleasure.

I HAVE been easy in all conditions, and at all times: and have been as much troubled at my occasional passions, as any other could be by them. But my trouble was more just, than what I put upon others: though I have not designed to trouble any.

I ALWAYS thought of dying, in all periods of my life: and as I count it unjust to examine the manner of dying in others; so I desire such a death, as will bear the criticisms of others, that are unavoidable.

BUT if the world would do me favour, I should count it no small privilege of life, to go out of it at last with as little observation as possible.

IF I can keep upon my mind at such a season, those apprehensions of God and religion, which I have last learned from DR. WHICHCOTE; I shall die with decent assurance: and I should reckon it a gracious event of Providence, if some wise man

man did discourse those notions, or some one read them to me, suitably, the last time I could attend to what was spoken.

I PRAY GOD to bless those, that bless mine: and those friends who are so to my children, are counted to me instead of God.

I FEAR no enemy, because I never willingly made one: nor will I ever be at the trouble to maintain a controversy. I will never go farther than the defensive; and that by caution, not by strife.

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time I could attend to what was spoken. One read them to me, tentatively, and I said that I did discount those notions, or rather

God.
children, are counted to me in the
mine: and their friends who are to the
I pray God to bless their friends.

I fear no enemy because I never
willingly made one: nor will I ever be
troubled to maintain a controversy. I
will never go farther than the defence
and that by caution, not by strife.

APPENDIX.

NUMBER II.

SAY nothing in commendation of me; not so much as that I forbade any thing to be said: only own, that I left this advice in writing, to be communicated to your hearers, in the end of your sermon at my funeral.

“ **B**EING now unable to speak unto you
“ any more myself; I speak unto you for
“ this

“ this last time, by the mouth of another :
“ and that which I would fix upon your
“ thoughts, at every remembrance of me :
“ is this :

“ THAT as it was the purport and design
“ of the prayers and study of my whole life,
“ to recommend unto those that heard me
“ the most correct notions of Christianity,
“ and to persuade you to live like Christi-
“ ans; so I do now (who am dead, and
“ yet speak) conjure you, by all the regard
“ you ever had to the truths of God spoken
“ by me, and by all the regard you ever
“ had to your own immortal souls, that you
“ would never forget,

“ THAT Christianity is the imitation of God :
“ for which we have the great example in
“ JESUS CHRIST, the shekinah of God.

“ THAT as all the manifestations and
“ communications of God to men, are by
“ and through CHRIST; so all the requests
“ and acknowledgments of men are to be
“ pre-

“ presented unto God through him; and to
“ God, as in him.

“ THAT as whatever was necessary to be
“ done or suffered by the SAVIOUR of
“ men, and for the pardon and salvation of
“ the religious, is contained in the pro-
“ pitiation made by the obedience of CHRIST
“ unto the death, and the satisfaction God
“ received by it; so, by the same death of
“ CHRIST we are absolutely obliged to repen-
“ tance, and conditionally assured of pardon
“ and the resurrection to a blessed immor-
“ tality,

“ THAT there cannot be a safe death, but
“ after a religious life: nor is there any blef-
“ sedness in eternity, but what results from
“ the necessary foundation of righteous-
“ ness laid in our souls, while we abide
“ in time; by which righteousness we are
“ reconciled in our temper, and conformed
“ in our practice, to the nature and will of
“ God, and to the everlasting rules of truth
“ and goodness.

“ THAT

“ THAT it is only by the exercise of
“ our faculties about GOD, and our affimi-
“ lation to him, and thereby our enjoyment
“ of him ; that our souls can be made happy :
“ and that true happiness is the consumma-
“ tion of true religion.

“ THIS advice I leave with you, till
“ we meet again at the great and terrible
“ day of the Lord ; before the tribunal of
“ JESUS CHRIST, our divine lawgiver, saviour,
“ and judge : where I must give an account
“ of my faithfulness, in teaching you to be
“ religious ; and where you must give an
“ account of your faithfulness to GOD, in
“ learning to be religious of those, by whom
“ you have been taught.

“ WITH the sense of this upon my soul,
“ I have lived ; and with the sense of this
“ upon my soul, I have died : and may
“ we meet again with joy, at the resurrection
“ of the just ; and praise GOD for ever,
“ who has redeemed us from sin and misery,
“ by the blood of his Son ! Amen and
“ Amen.

A P P E N D I X.

N U M B E R III.

M. S.

JOANNIS JEFFERY, S. T. P.
Archidiaconi Norvicensis,
hujus ecclesiæ per XLII annos ministri:

Qui christianam religionem,
absque partium
absque sui studio,
ab anili superstitione feliciter vindicavit;
Simplicem et absolutam prædicavit,
studiis coluit,
ornavit moribus.

Kalendis Aprilis,
anno æræ christianæ

MDCCXX,

ætatis suæ

LXXIII,

ad sui similes demigravit:

apud quos
vita quam amavit,
gloria quam quæsit,
fruitur.

A P P E N D I X

N U M B E R I I I

JOHANNES LUTHERUS S. P. R.

Archidiaconi Norwicensis

hunc ecclesiae per XII annos

Qui christiana religionem

ab ipso peritum

ab ipso in studio

et anni inspectione sollicitus

et ab ipso et ab ipso

studii coluit

ornavit

Klausur

anno et christiana

MDCXX

anno

I. X. I. I. I.

ad sui finem

quod

vix quam

gloria quam

hunc

APPENDIX.

NUMBER IV.

ACTS, xx. 32.

"And now brethren, I commend you to God,
"and to the word of his grace; which is
"able to build you up, and to give
"you an inheritance among all them that
"are sanctified.

* * * * *

AND now, having considered the
text, as the Apostle's farewell to his
church; let us proceed to consider
the like care of the reverend person, at whose
funeral we are met; as commending all
in the same manner, to whom he was
related,

related by his station in the church, or as a minister of CHRIST ; whose carefulness for your spiritual welfare, when he was alive, was well known to all that knew him.

THAT they might by means of his ministry obtain the inheritance the Apostle speaks of, was truly and unfeignedly his end : and to fit and prepare them for it, so far as it belonged to him, was as truly his care and most constant concern. This was a thing, which he was in no small manner solicitous about ; being a great observer of all things that might contribute to that purpose, and sagacious in discerning the advantages for it. And to this end he employed the knowledge which he had of the various tempers and dispositions of men, and their different measures of understanding ; whereby he was enabled to apply to them the more successfully : and with truth it might be said, that his eye was never off this business ; and that this work of edifying his flock, was very much in his thoughts ; and that his care for them in heart,

heart, was as great as his diligence and constancy in all things pertaining to his office.

AND this leads me to speak something concerning the manner and method of his public, as well as private instructions; where, it must be considered, that his principal aim was to do this in a rational way; and generally he chose rather to apply himself to the understanding than to the passions of men; well knowing, that all goodness (if it might be called so) that had no foundation there, could not be very considerable, nor of any long continuance: and this was the cause, why he laboured so much to convince the minds of his hearers of the reasonableness of their duty; and to recommend the precepts of the gospel from their agreableness to the consciences of men, and the impartial judgment of their own minds; being persuaded, that there was nothing that could better reconcile their minds to their christian duty, than to shew them that it was no arbitrary imposition upon them, nor

e

merely

merely an instance of sovereign power and authority; but the injunction of infinite wisdom and goodness, consulting their happiness, and calling them to that for which they were created.

He used to say, that the doctrine of Christianity was the wisdom of God; and, that therefore it was a wrong done it, if men made any foolish representation of it: and being sensible, that all the forms in which it was received, were not wise ones; he did his greatest endeavour to remove all, that he thought superfluous and less suitable to the nature of religion, quite out of the way; and to represent it in such a manner, as it might stand the test of reason, against the sophistry and scorn of infidels.

He had a special regard to that which ST. PETER enjoins all Christians, 1 Ep. iii. 15. "To be ready to give an answer to every man, that asketh them a reason of the hope that is in them:" and it being evident, they could never be able to do this, if that hope was unaccountable to their own
3 selves;

selfes; he did therefore, by all the means that were possible for him, endeavour to set before them a just and worthy notion of it; such a one, as might satisfy their own minds, and upon occasion the enquiries of others.

ONE thing in particular he was very careful about; and that was, that he might, without any injury to the doctrine of CHRIST, or leaving out any part of it, draw it within as small a compass as was possible; herein consulting the capacities of many, and the ease and benefit of all: and this I purposely mention, because it will give a good account of what was observed in him: viz, that through most of his public instructions he did continue the use of some very significant expressions; and so frequently inculcate the same matter; which latter, if rightly considered, was no more than what was agreeable to the purpose just now mentioned, and which did indeed oblige him to it.

AND thus much may suffice to be spoken, with regard to the manner of his public dis-

courses: and I shall only add, that very many have profited by them; and that there have been, and still are, many instances of their successfulness in this city, and of those that have been turned to righteousness by his ministry.

I neither would nor ought to omit any thing, that may serve to endear the memory of so great and so good a man: and therefore shall speak something concerning his learning and conversation. As to the former, it was best known to, and most esteemed by them that were the best judges of it. It must be owned, that he did not affect, nor greatly set by those parts of it, that cause men to glitter most in the world, and to make the most noise in it. As he was indefatigable in study, and had read many things; so his stock of knowledge was very large: but he chose to give himself up chiefly to that which was most solid, and most useful: always valuing every part of knowledge in others; but contenting himself with minding that most, which he thought would turn to the greatest account, both with re-
spect

spect to himself and others: I mean, that of divinity; wherein he did excel, and which he prosecuted with very great judgement and accuracy. He did not seem to entertain any notion with rashness; nor content himself with any thing ill digested: it was nothing to him till it closed with his understanding, and had passed the strictest examination of his judgement; and there was nothing that he oftner blamed, than precipitancy in forming the judgement, and taking things upon trust. In all matters wherein he was not entirely satisfied by his own search, he was not dogmatical and imposing; and thought it very wrong to be so.

To pass from hence to his conversation and behaviour. The sobriety of his life was evident to all; and I add, it was grounded upon its proper principles: for, as he always persuaded others to maintain the dignity of their own nature, and the capacity that was requisite for the discharge of all their duty; so did he himself, and was temperate in all things, on the same account. His gravity, all that conversed with him were witnesses of;

wherein he maintained a just medium between sowness and levity; mostly chearful, but never saying or doing any thing, that was not perfectly agreeable to a man of sense, a Christian, and a minister. His candour towards others, was very remarkable: by studying himself and the common frailties of men, together with his well minding the directions of the gospel to that purpose, he was fully persuaded, that he ought to make many allowances to others; and so he did: for he would always take things in the better part, if any such there was. He knew what was wrong, but was not quick in his resentment: he judged favourably; and considered truly, that all men in their turns stand in need of forbearance and allowance in many things. No man had a more christian regard to the weakness of others, and to the defects of their understanding, and to their unavoidable infirmities: patient he was of injuries; which he never sought to revenge, nor was ever forward to complain of. His gentleness and affability towards others, was also very remarkable; for he received all with ease, and dismissed them with kindness. I will mention also his humility, which was evident in all parts

parts of his behaviour : and particularly in this, which I am going to mention in regard of its being so very rare in the world : He was not unwilling, nor disdained to learn any thing ; even of those who thought it an honour to learn of him : nor to hear and approve of any thing, which they could give him a good reason for.

SUCH was his conversation and behaviour : and the sum of it is ; he was a very considerable pattern of his own doctrine. The things I have mentioned, were always great in his opinion ; for he knew they were so in the gospel : therefore he taught them as such ; and lived as he preached : and exemplified his doctrine in his practice.

APPENDIX IV

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- IX. The religion of the bible; or, a summary view of the holy scriptures, as the records of true religion, and as the instrument which God uses, for making men truly religious. Containing a few short and plain directions, by the help of which a Christian may take up the idea of his religion from the bible itself, and read the word of God with judgement and profit. Vol. I. p. 119

MDCCII

- X. A short preparation for public catechising; taken from the words of the holy scriptures, and published for the use of the charity schools in Norwich. ibid 33
No date

- XI. A short catechism, which, setting aside the questions, may be read as a continued discourse; framed according to the method of the church catechism, and designed for the explication thereof. MDCCH Vol. II. 87

- XII. Felo de se; or, a warning against the most horrid and unnatural sin of self-murder; in a sermon preached at St. Peter's of Mancroft, in Norwich, June 7, 1702. upon Job ii. 9, 10. Vol. I. p. 135
MDCCH

XIII. A

XIII. A Discourse concerning the necessary connexion between religious worship, and religious obedience. Being the substance of two sermons, preached at St. Peter's of Mancroft, in Norwich, November 14, and November 21, 1703. upon John ix. 31. Vol. II. 95
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XIV. "The glory of the Lord"
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MDCCVI

XVII. Forms

- XVII. Forms of prayer for the morning and evening of every day in the week. Also exercises of devotion in meditations, prayers, praises, and ejaculations; to be used in whole or in part, at any time before, at, or after, the celebration of the Lord's supper. MDCCVI. To which are now first added, 1. Devotions for a private family. 2. A summary of christian religion. And, 3. Devotions for the holy communion. } Vol. I. 193

The following are now first printed from the author's manuscripts.

- “ The important differences to be observed between
 “ the several parts of the holy scriptures, and
 “ the several parts of our holy religion; for
 “ the better understanding of both.

In three discourses, viz.

- XVIII. (1) The sacred history of the several states and dispensations of true religion: on 2 TIMOTHY, iii. 15, 16, 17. } Vol. II. 195

XIX.

- XIX. (2) On the things that differ,
or that make a difference;
and the things that are indif-
ferent, or that make no dif-
ference; in matter of religion: } Vol. II. p. 263
PHILIPPIANS, i. 10.

- XX. (3) The precise nature of re-
ligion in general, and of Chri-
stianity in particular: on } 391
JOHN xvii. 3

- XXI. An answer to the question,
“Why the doctrine of reli-
“gion was delivered, in the
“word of GOD, by way of
“history?” In a sermon } 429
preached before the university
of Cambridge, at St. Mary's,
for the degree of Doctor in
Divinity, in the year
MDCXCVI.

XIX. (2) On the things that differ;
or that make a difference;
and the things that are indif-
ferent, or that make no dif-
ference; in matters of religion:
[Philadelphia, 1790.]

XX. (3) The precise nature of re-
ligion in general, and of Chris-
tianity in particular: on
John xvii. 3.

XXI. An answer to the question
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"igion was delivered, in the
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"history?" in a sermon
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of Cambridge, at St. Mary's,
for the degree of Doctor in
Divinity, in the year
MDCXCVI.

E R R A T A.

Note, Those distinguished by an * are corrections and various readings, taken from copies that were found after the sheets were printed.

V O L. I.

page.	line.	for,	read,
vii	18	volume,	volume;
x	penult.	he	they
xiv	10	as his	as is
12	26	to	do
21	20	in	* is
29	2	vain	* hypocritical
		hypocritical	* vain
31	ult.	confirmed	* confirmed
51	24	even	* then
	25	never	* ever
54	13, 14	unpracticably	* unprofitably
59	7	term	* form
81	15	at	* and
98	21	your	you
204	18	temporal	* temporary
216	5	is to	* is in perfection to
228	8	transient	* instantaneous
256	22	thee to be	* thee: be
286	3	to set up	to be set up
288	antep.	was the Jews	* was the custom a- mong the Jews
326	29	colour, the	colour, . the

V O L. II.

23	10	in sin	in their sin
	22	presided with	* presided not with
		Lord; not as	* Lord; as
47	8	Plutarch	* Pliny
73	ult.	him	them
110	17	render	* hinder
203	6	God	* Religion
215	8	idolatry; were	* idolatry and super- stition; were
217	5	redressed	* restrained
219	1	their	there
234	antep.	morals	* moral law
241	22	ἀγνους	ἀγνους
248	32	EARTH: as	* EARTH: Rome old or new; as
250	7	θεόπνευστος	θεόπνευστος
252	30	mind. There	* mind, while you study it. There
254	20	Kings: viz.	Kings only: viz.

ERRATA.

page.	line.	for	read.
254	22	Only the history	The history
260	23	sophistry of	sophistry or
269	10	dele * on the account of the corruptions	
285	16	which agree	which we agree
299	1	All	* And
307	ult.	their religious	the irreligious
336	28	form, from	* form, farther from
349	26	is—indulgence	* are—indulgences
359	29	death	sin
360	32	are	* as
365	25	immortality	immorality
366	15	these	* which
380	21	at present	* when present
385	20	summaries	* summs
395	antep. 9	ill	all
420	8	God, in	God, he
	9	acting he	acting in
422	15	of	* to
426	9, 10	Christianity.	* our religion,

ERRATA in Notes, Vol. II.

3	1	τῷ	ἡ τῷ
7	5	κοιῶ	κοιῶν
9	2	πρὸς	πρὸς
	8	γίγνεται	γίγνεται
12	7	τόμμοι	τόμμοι
21	4	80.	80. καλῶς τελευτήσαντι,
26	1	ὦν	ᾧ
33	1	παιδίσκοις	παιδίσκοις
48	2	μηχανῆς	μηχανῆς
72	1	αἰρωγῇ	αἰρωγῇ
77	2	ροῖται	ροῖται
81	1	σοφιστής	σοφιστής
109	2	ψυχῇ	ψυχῇ
111	5	ἔχον τε	Εὐχον τε
117	3	ἀπαλίστην	ἀπαλίστην
177	1	Add the quotation from p. 178, * Quorum, &c.	
178	1	Dele the quotation, Quorum, &c.	
179	1	xxiii. 25, &c.	xxv. 23, &c. 25, &c.
182	1	ὁ δὲ κτήματι	ὁ δὲ κτήματι
199	5	ἔχει κατανοῦμεν	ἔχει κατανοῦμεν
203		Isa. iv. 2	Isa. xli 2.
246		Paren	Pareum
248	3	ἐν βάλῃ—ἵτι	ἐν βάλῃ—ἵτι
407	2	ἀνομοῦ	ἀνομοῦ

RELIGION

THE

PERFECTION of MAN.

Μακαρίας δὲ ἔσεσθαι ἐπαγγελλόμεθα μετὰ παρρη-
σίας καὶ ἐκρύβδην, τὰς ζῶντας κατὰ τὸν τῷ Θεῷ
λόγον.

ORIG. cont. Cels. l. 3.

Naturaliter compendium sermonis & gratum & ne-
cessarium est : quoniam sermo laciniosus, & one-
rosus, & vanus est.

TERTULL. de Virg. veland. p. 175.

THE
RELIGION
OF THE
FUTURE

RELIGION
THE
FUTURE

PERFECTION
OF MAN

RELIGION
OF THE
FUTURE

RELIGION
OF THE
FUTURE

RELIGION
OF THE
FUTURE

RELIGION
OF THE
FUTURE

RELIGION
TO THE
READER.

MY design in the following discourse, is to acquaint you summarily with the doctrine, and to persuade you effectually to the practice of true religion. That religion is nothing else but the knowledge of wisdom, and the practice of holiness. God grant you the accomplishment of both.

TO THE

R E A D E R

MY design in the following di-
course is to acquaint you prin-
cipally with the doctrine, and to per-
suade you effectually to the practice of
true religion. That religion is nothing
else but the knowledge of wilddom, and
the practice of holiness. God grant
you the accomplishment of both.

B E

RELIGION

THE

PERFECTION of MAN.

Nothing can be said of religion more great or true, than that it is the image of God, and the perfection of man. So that who-soever desires the utmost improvement of himself, and resemblance of his maker, may by religion attain both, and the felicity resulting from them. Upon this consideration, I shall persuade a veneration of religion, and in this method direct the pursuit of happiness, representing

I. What man is, who is to be perfected by religion: and

II. What religion is, which is the perfection of man.

Perfection is the improvement of any being, according to the kind and degrees of its capacities: and therefore by a view of the capacities of man, we shall distinctly understand of what improvement he is capable, and wherein his perfection does consist.

Now in man we may consider,

1. His rational nature.
2. His voluntary actions. And
3. His proper enjoyment.

6 RELIGION the PERFECTION of MAN.

Every one of which is a noble foundation, upon which to build our perfection and happiness.

1. Then, from the rational nature of man, I shall recommend the practice of religion; as that which we are obliged unto, and capable of thereby. Man is a subject worthy of his own contemplation *: and we might more justly value, if we did more fully understand ourselves. We are made up of soul and body, in vital union; and the inferior part is truly wonderful, though less excellent †. We live by the use of sense, and in a world of vanity; and we are too apt to confine our thoughts to what is secular and corporeal. But our reason, which has a right of dominion over, as well as a sort of dignity above sense, ought to be more frequently reflected upon, and more highly esteemed. We have souls, in which are faculties of understanding memory and conscience, of will affection and activity; by which we both do, enjoy, and suffer, in a distinct kind, and a peculiar manner: so that although our bodies be in health, and our accommodations in abundance, yet we feel such anxieties as are intolerable, that arise not from and that have no relation unto our fleshly part. Again, when our condition is poor, and our bodies tormented, yet even then we may feel such raptures of satisfaction intirely from the mind, as no violence or necessity can deprive us of. Since then, we differ from beasts, as to the bodily part, only in shape and figure; and our souls are intirely distinct from, and most highly elevated above, whatever is in them; we are bound, in justice to ourselves, to

* E cœlo descendit γινῶσι σαυτὸν. Ju v. Sat. viii.

Te consule, dic tibi quis sis. Id.

Ζῶν μὲν πάντων ἱερώτατον ἄνθρωπος. SYNES.

Θείον τιχῆμα ἢ ἡ ἀνθρωπίνη φύσις. GREG. Nyss.

† Hic erit homo interior, alius exterior, dupliciter unus.

TERTUL.

Study the improvement of our rational nature, and to place our happiness in the perfection of that improvement. The true improvement of that is wisdom, viz. that of knowledge, of action, and of enjoyment; which wisdom all men do most highly esteem, and most passionately pretend unto. There is no man of so low a spirit, and so degenerate a basement, that he is willing to be, or to be thought a fool; and the cause is, that he thereby, and so far, would cease to be, or to be reputed a man: for reason is the essential property of man, and wisdom is but another name for reason. And therefore if we value our manhood, we must justly affect our wisdom. But as wisdom extends to all the powers of man, by which he knows, does, or enjoys; so religion is, in that full extent, the perfection of wisdom. No man knows, does, or enjoys, so wisely, as the religious; if, by wisely, we understand, as we ought to do, what becomes us upon a full valuation of ourselves. And if we make such a just valuation, we shall not reckon barely of our fleshly body, and our worldly life, but of our rational souls, and our eternal duration. He acts most wisely, who does so for himself* in this respect; and it is plain, none does this but the religious. For whatever wisdom, vicious or worldly men may discover, they do secure by it only the lowest and shortest part of their felicity; whereas the religious man accommodates himself with the best advantage, as to this life and body, and withal secures an immortal life and eternal blessedness. Therefore as we are men, whose nature is rational, we are obliged to be religious, as we by that nature are particularly capable.

* Prov. ix. 12.

8 RELIGION the PERFECTION of MAN.

2. In man there are voluntary actions *, by which I mean not only his external performances, but his inward affections. For although these affections are not so purely voluntary as those performances, yet they are both his actions, and in some degree his choice. According to the faculties of our soul, and powers of body, are the actions, which are performed by these: and therefore in this we must comprehend our perception, judgment, and reasoning; our choices, our refusals, and our hesitations; our admiration, love, desire, and joy; our hatred, anger, and sorrow; our command, guidance, and restraint, of bodily powers; all which are capable of a regulation by wisdom, and, without it, appear in the confusions of folly. Now, as all beings, which act by necessity, do what is agreeable to their proper nature, and highest end; so man, who is of a peculiar excellency, is obliged to do by choice, and is instructed how to do it by his understanding. Every man should so think, affect, and practise, that he may maintain the true dignity of his nature, and accomplish the just designs for his happiness; otherwise his degeneracy and wretchedness will shame him with the dishonour, and torment him with the uneasiness of it. Such an one, as had in himself the capacity of great improvement and complete felicity depending upon his actions, which are to be guided by understanding and determined by choice, will unspeakably confound and afflict himself, if he shall make himself forlorn and miserable. But that is the case of all wicked and irreligious persons, who pervert their faculties, who fail of their improvement, and who introduce their

* Ελευθερον, γὰρ καὶ αὐτεξούσιον ἐποίησεν ὁ θεὸς τὸν ἀνθρώπον.

THEOPH. Anti.

Libertas enim arbitrii non ei culpam suam reputet à quo data est; sed à quo non ut debuit administrata est.

TERTUL.

ruin.

ruin. Impiety in this life, and for the present, does imply the disgrace of weakness and folly, the damage of loss and suffering, the irregularity of action and passion; in a word, the depravation of such good as men are capable of, and the involving in such misery as they are obnoxious to. But religion is such wisdom, as whose practises by it, makes a right estimate of things, propounds the true end of his nature, chuses the right object and measures of his affections, acts according to the obligations and decencies of man, enjoys what is truly advantageous and honourable, suffers only what is necessary and unavoidable; and, in all cases, has the acceptance of God, and the approbation of men *. He can reflect upon his behaviour towards others, and the usage of himself, upon the enterprizes he hath taken in hand, and the works he has accomplished, and without remorse expose the secrets of his heart to the scrutinies of justice. So much is religion a friend to men; and he can be no true one to himself, who is not so to it. That rational guidance of religion, which wicked men cry out upon, as the hard restraint of bondage; they either do not unfeignedly so account, or shall soon discover the error of so accounting. For although while men are subject to the inclinations which are sensitive, and courted by objects and occasions suitable, they may, by the abuse of that reason which is humane approve the indulgences which are bestial; yet those violences cannot be perpetual, and either their better information, or their just punishment, shall set them right. The worldly interests and carnal pleasures which tempt and deceive shall not last for ever; and when those cease, we shall more plainly discern the unreasonableness which we were guilty of, in our compliance with, and compassing

* Rom. xiv. 18.

of them. Then it will appear, that he, who denied his sensitive appetite, and acted up to his rational judgment, did do what was most worthy, and most profitable; and that he, who submitted his reason to the service of his lusts, did practise what was base and pernicious. Those defects of body or mind, which are not our choice, but infelicity, we think, justly, we deserve no reproach for; but those failures of action, which upon vile motives we condescend to, or by stupid inconsideration we were guilty of, those we hide our heads, and cover our faces at the publication of. Every man's honour, or disgrace, is according to his actions; and no man deserves so ill as the sinner, nor does any act so gloriously as the righteous.

3. In man there is his proper enjoyment: under which, we consider the contrary thereunto, which is his suffering. Now, every man is capable of enjoyment, or obnoxious unto suffering, in his estate, relations, or person. There is an interest a man has in, and a dependance he has upon, things without; and these are wealth and honour. By that which is comprehended under the name of wealth, a man may procure such accommodations and services by which his condition will be much bettered; or for want of that wealth, he may greatly suffer inconvenience and opposition: and as honour and reputation implies a good opinion and reverence among men; so it affords him advantage for the gaining of profitable wealth, or receiving officious ministrations. So that while we abide in this world, it is not inconsiderable what our portion be: but, whatever it is, religion secures a credit which is most durable, and enables us to enjoy a portion that is but scanty. For nothing contributes so much to reputation as wisdom of knowledge, and goodness of action, both which the religious do eminently excel

excel in. And nothing does so regulate and re-
trench inordinate desires, and so prevent the afflic-
tion of wanting what will gratify those that are ex-
cessive, as the measures of religion, which direct us
to use what is necessary of the world, and to enjoy
an all-sufficiency in God. Our relations are as parts
of ourselves *; and such of them as we have most
conversed with, or do, we are most concerned in: and
the religious man has a mighty influence upon ren-
dering his dependants and companions religious.
Therefore, whatever evil he escapes, and whatever
good he obtains, by being religious, such, as are
like him, have a share in; and their society is a
special and mutual gratification. Now, that which
a man can enjoy in his own person, and which a re-
ligious man does enjoy in his, relates to his body or
soul. And as to the body, most certain it is, that
whatever natural or accidental distempers and
pains any one suffers, yet the same person is more
free from and more erect under pressures, who
is religious, than he would be, if he were other-
wise. And as for the mind, the ignorance and mis-
take, the perverseness and irregularity, the disorders
and confusions, the anxieties and fears, the remorse
and horror of wicked men, are so notoriously pe-
culiar to them, that nothing is a more just and severe
reproach of wickedness. On the contrary, the
knowledge and wisdom, the order and decency, the
consistency and settledness, the tranquillity and
peace, the assurance and trust, the hope and joy-
fulness of good men, do greatly and evidently en-
dear religion to all who consider it: insomuch,
that every irreligious person, that observes the prac-
tice and welfare of the good, is forced to approve
the choice of his practice, and the reward of his
welfare. And whereas all men must once, and

* *Μίση γὰρ τίνα γονίαν.* PHILO.

shortly die out of this world, and enter upon an unseen and eternal state; the worst of men desire, "they may die the death of the righteous, and that their last end may be like his *." As, therefore, religion helps us unto that good which is our proper enjoyment, and prevents, removes, or supports, under the evil which is inevitable suffering; so does wickedness deprive us of the aforesaid good, and bring upon us intolerable degrees of the worst misery. If then it be manly to desire the felicity of man, and if it be allowable to avoid the miseries of such, then is religion to be chosen by all who can either enjoy or suffer. Every man is under a perfect necessity of enjoying freedom from evil, and satisfaction from good; or, of suffering the loss of good, and the pain of evil. Each man's actions do also very much contribute to his portion; and that is most certainly known, and most commonly believed. He, therefore, who does not so act, as to consult good to himself thereby, but forsakes the guidance of wisdom which conduceth to the attainment of happiness; he shall exasperate his misery by his reflections, and condemn himself by remorse, when he is condemned by justice unto misery.

Thus to the capacities of man's rational nature, voluntary action and proper enjoyment direct us what our improvement may be, and what our perfection is in that improvement. We see also in general, that religion is suited to our rational powers, and that the same God, who has established it by an authority, has advised it by a goodness which is infinite. From these arguments we may be persuaded to be religious. But, more distinctly,

II. I shall urge it from the consideration of the nature of religion, which is the perfection of man.

* Numb. xxiii. 10.

That religion may be distinguished into three parts, agreeable unto, as perfective of him, in the three-fold capacity of man. For,

1. The truths which we believe are the excellency of our understanding, and so the perfection of our rational nature.

2. The duties which we are to perform are the excellencies of holiness, and so the perfection of our voluntary action.

3. The satisfaction we design is the excellency of happiness, viz. our ultimate end and chief good, and is the perfection of our proper enjoyment.

These are manifestly the parts of true religion, under what dispensation soever we consider it: but, as Christianity is the most complete and comprehensive state of religion, so, according to that, it is fit we should discourse this argument. Yet we may briefly view the concurrence of all other dispensations of religion, as to this matter: and those are,

natural, or supernatural. In natural religion there is, according to the former distinction, considerable, 1. The being and providence of God. 2.

The difference of good and evil. 3. The nature of happiness and misery. In supernatural religion,

which has had a gradual and three-fold revelation, there is Patriarchal Jewish and Christian, which comprehend and repeat what was natural, and respectively add what is peculiar. For, in Patriarchal religion, there is an addition to the truths of

natural religion, the knowledge of the creation and government of the world: to the duties, an addition of what are called the precepts of the sons of Noah, by which uncleanness, murder, and idolatry, are provided against: to the benefits are added the confirmation of the future state, by the translation of Enoch*, and the sufferings of the

* Gen. v. 24. Heb. xi. 5.

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faithful *. This state of religion lasted about 2000 years from Adam to Abraham. The Jewish religion, besides the repetition of all that was before it, adds unto the truths a distinct history of the creation of the world and the fall of man, of the typical and miraculous redemption of Israel, of the express and solemn covenant they were in with God : to the duties it adds several institutions, whose nature was typical and temporary, ritual and civil, as so many fences for, and remembrances of what was spiritual and moral ; besides an incomparable digest of the elements of all rational holiness in the decalogue † : to the benefits of religion, it adds the confirmation of the law, in temporal promises and threats, which were typical of what were eternal rewards and punishments ; and also the assurance of the Messiah ‡, at whose coming a more full dispensation was expected. And this state of religion continued for about 2000 years more, counting from Abraham to Christ. The Christian religion repeats what was spiritual and eternal in the several parts of the former religions ; repeals whatever was typical and temporary in the Jewish ; adds what was wanting to compleat and perfect all, viz. adding to the truths the history of the Saviour of men ; to the duties, the exposition of what was spiritual ; and two institutions, which are ritual, baptism and the Lord's supper : to the benefits, it adds the notice of immortality of heaven and hell. Now, according to this § perfect supernatural discovery of the will of God, which we enjoy, I am to shew how

* Heb. xi. 13, &c. ver. 24, 25, 26.

† Οι δέκα λόγοι, κεφάλαια νόμων εἰσι. PHILO de decal.

‡ Deut. xviii. 15, 18. Acts iii. 22. vii. 37. John i. 45.

§ Quia igitur naturalia omnia præcepta communia sunt nobis & illis, in illis quidem initium & ortum habuerunt, in nobis augmentum & adimpletionem perceperunt. IRENEUS l. 4. c. 27.

religion is the highest perfection, and ought to be the affectionate choice of men. The true wisdom of knowledge, of practice, and of enjoyment, are contained herein; and nothing can more endear any institution to a rational, i. e. a wise being, as man is.

1. Then, our religion teaches us the truths which we are to believe, and in them the excellency of wisdom, speculative and practical, which is the perfection of our rational nature. In those truths is contained the knowledge of the nature, works, and will of God; by which we attain a right apprehension of our maker, of the world, and of our selves, which is all that is possible to be known. This God we may consider, as his word teaches us, in three divine persons, * Father, Son, and Holy Ghost; and, distinctly, the nature and actions of each. Concerning God the Father, we are informed of his incomprehensible perfections of nature, wonderful work of creation, absolute right of dominion, just dealing with angels, original constitution concerning man, gracious indulgence towards sinners: by which we are introduced to the consideration of God the Son †, and, in him, the dignity of his person, the manner of his life, the quality of his sufferings, the certainty of his resurrection, the glory of his ascension, the importance of his second coming. As for the Holy Ghost, we are told of his divinity of person, his sanctifying the church, his qualifying for pardon, his raising the dead, his preparing us for glory. By which we understand, that God the Father is creator of all things, God the Son is redeemer of all men, God the Holy Ghost the

* Vid. Ap. Creed. V. TERTULL. de. Virg. veland, p. 173. & de præscript. hæret. p. 206.

Μονὰς γὰρ ἐν τριὰδι, καὶ τριὰς ἐν μονάδι γνωρίζεται. JUSTIN. M. Matt. xxviii. 19. 1 John v. 7. 2 Cor. xiii. 13. John xvii. 3.

† Vid. Four Gospels.

sanctifier of all the elect. That originally there was no other being but God, who was infinite in wisdom, holiness, and power. That, at the instance of his goodness, through the direction of his wisdom, and by the operation of his power, he created both worlds, seen and unseen, heaven and hell, and the inhabitants of either, angels and men. That some angels violated their duty, and forfeited their happiness; became accursed in their state, and malicious in their temper. That, after God had made man innocent and happy in two persons, Adam and Eve, one of these apostate angels seduced him into sin, and involved him, with his posterity, in misery *. That, after such fall of man, God did reprieve him from destruction, and designed him a recovery, by a way as full of wonder as mercy: for we are told, That the Son of God assumed the nature, that he might be the Son of man †. That for about thirty years he lived a life of holiness and privacy; and after that, for about three years, he performed the office of a prophet, teaching the doctrine, confirming the truth, and exemplifying the holiness of religion. That he then suffered death, as an expiation of our sin, and the merit of our happiness; he made peace with God, and procured all good for us. That upon the third day inclusively after his death, he rose from the dead, and conversed forty days with his disciples after his resurrection, and before his ascension. That at the end of that time he visibly ascended into heaven ‡, in the presence of his followers, after he had instructed them in the doctrine of religion, and assured them of the mission of the Spirit of God. Upon his ascension into heaven, he was advanced

* Gen. ii. 3.

† *Ἐν εἰς ἀνθρώπου, καὶ δι' ἐνὸς ἀνθρώπου.* GREG. NAZ.

‡ Acts i. 9, 10, 11.

to dominion over both worlds, and now by grace and providence over-rules all things; and intercedes for his servants: This shall be continued till his second coming, to judge all mankind, and all fallen angels, when he shall visibly appear unto and judicially determine the eternal state of every one. But according to his promise, as soon as he ascended into heaven, he sent the Holy Ghost to be an advocate on earth *, as he was to be in heaven, and to work that salvation in us, which he wrought out for us. This Holy Ghost, by the gifts of knowledge, tongues, miracles, and prophecy, it endued the apostles with, enabled them, according to the commission of their Lord, to preach the gospel of the kingdom, and gather a Church out of all nations; which, because it is not confined to a nation, as it was among the Jews, but extended to the whole world, is called catholic †. Those who are members of this church, are, by the operation of the Holy Ghost concurring with the institutions Christ appointed, renewed after the image of God, and, as qualified for, entitled to the forgiveness of sins. By the same Spirit, at the last day, Christ shall raise all men from the dead ‡; and after that the judgment shall proceed, by which their respective portion unto eternity shall be determined. Such who by the sanctifying operation of the Spirit are transformed into the similitude of God, shall be acquitted at the day of judgment, and have an immortal and blessed life in heaven: but those who are destitute of that change, and so

* John xvi. 7.—14. 16, 26. Acts ii. 3, 4 &c. John xv. 26.—*ἄλλοι παράκλητον, ἢ John ii. 1. παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστόν.*

† Eph. ii. 15, &c. Acts x. 34, 35. Col. i. 20, 21.—iii. 11. Rom. iii. 20, 30.—iv. 9, &c.

‡ Rom. viii. 11.

uncapable of that blessedness, shall be condemned unto and suffer the pains of eternal death. Such is the history of all things, and such the truths of the Christian religion; by which we are acquainted with what is most worthy of our contemplation, and most important to our interest. If then we shall regulate our practice and our expectations by these truths, we must be persuaded to live according to the guidance, that we may receive the blessedness of our religion. - We see hereby, in what rank and station of the creatures of God we are fixed, what our essential parts, and what our proper duration is. By all which, we must be convinced, that the religion which we are to live by, is the image of God, the perfection of our nature, the security of our happiness, and the glory * of our state. On the contrary, that he who is irreligious, acts what is the worst ingratitude for the mercy of his being, and insolence against the majesty of his Creator; what is the degeneracy of his spirit, and the contradiction of his reason; what is a disorder in the creation he is placed in, and an alienation from the society he is designed unto; what is the confusion of his conscience, and the destruction of his soul †. So that nothing can be more necessary, upon the score of the nature of things, and the wisdom of reason, than to be religious; and nothing can be more absurd than wickedness and vice. Every thing that we know, and every thing that is, the perfections of God, the constitution of the world, and the quality of ourselves, bind us to be religious; because so we act agreeable to all these, and are approved by all to be wise and happy, to

* *Ἐν δὲ ἰουδαίῳ, εὐπραγία μετὰ ἀρετῆς.* ARIST.

† *Ὁ δὲ ψυχῆς θάνατος, ἀρετῆς μὲν ὄρα ἐστὶ, κακίας δὲ ἀνάγκη.*
PHILO de All. Leg.

the utmost degree. But if we, after such advantages to understand the reasonableness and inviolableness of our obligations, do continue in sin and estranged from God, we lay the foundation of our ruin in our choice, and shall be eternally wretched in all our capacities, and by just infliction. For,

2. Religion obliges us to keep the commandments of God, which is the excellency of holiness, and so the perfection of our voluntary actions: since those duties are an imitation*, as those laws are a transcript of the purity of God. And so there is nothing required of us, by the authority, but what is recommended by the goodness, and advised by the wisdom of God. There is in the frame of our nature, and in the relations of our state, a firm and unchangeable reason for our duty: and considering our original as divine and depending, our nature as rational and sociable, there is a moral necessity for our devotion, sobriety, and justice. According to the dignity of holiness, are the principles of it; which are either divine, as the Holy Ghost; or religious, as right faith and sincere charity. The particulars of that duty are comprized, by God himself, in two tables, answering to, as arising from, a two-fold love to God and men: that love is the immediate foundation of all duty, as the decalogue† is the certain elements of it. By the commandments of the first table, we are obliged to own no being for God but JEHOVAH only, lest polytheism should be professed;

* Eph. v. 1. *Μιμνηταὶ τῷ Θεῷ*. Mat. v. 43.

† Deut. vi. 5. x. 12. xxx. 6. Matt. xxii. 35, &c. Deut. v. Exod. xx. Deut. iv. 13. v. 22.

Vid. PHILO. de Decal. Vid. The ten commandments; et Divisionem decal. *ἰς δύο πεντάδας*. Unaquæque tabula præcepta habebat quinque. IRENÆUS. l. 2. c. 42.

to use no image in religious worship, lest idolatry should be committed; to swear no oath in falshood, lest perjury should be introduced; to do no work on the seventh day, lest the necessary religious exercises should be hindered. By the commandments of the second table, * we are obliged to do no act of ingratitude, by which the honour of parents may be denied; to do no act of violence, by which the life of any may be destroyed; to do no act of uncleanness, by which the race of mankind may be dishonoured; to do no act of damage, by which the possessions of any person may be diminished; to do no act of falshood, by which the testimony of witnesses may be invalidated; to contrive no act of injury, by which the harm of any may be compassed. These together are comprehensive of all that duty which we owe to God, or men; and in the performance of which, we shall live up to the dignity of our nature, and the majesty of our religion. But because, by manifold sins, we have departed from these measures of actions, it is necessary we should by repentance return unto them†: and that renewed obedience of the sinner accompanied with, as introduced by godly sorrow for sin, is the terms upon which we may hope for pardon and happiness. This repentance all sinners must be exhorted to, and this obedience all penitents must continue in; and, without these, our duty is extremely violated, and our souls utterly lost. The consideration of the natural reasonableness of our duty, and strong obligations to it, are such, that he who licentiously offends, is guilty of the greatest folly of understanding and practice that is possible. Nothing can be more agreeable to

* Sic apud nos religiosior ille qui justior. MIN. FELIX. p. 95.

† Heb. vi. 1. Matth. iii. 2, 8.—iv. 17.—vii. 21, &c.—xxviii. 20. Acts xvii. 30, 31.

the wise choice of a rational being, than to act what is, on all accounts, worthy of him; and our religious duty is of that sort. For if it be not so, then * may it be worthy and profitable to be ungrateful to the largest bounty, to contemn the most glorious perfections, to provoke the most irresistible indignation, to alienate what is most necessarily due, to throw away all leisure for personal improvement; than which nothing can seem more unreasonable and pernicious. † Again, if it were not so, then might it be congruous for those who are miserable without the help of society, to cement it by unnatural ingratitude, by sanguinary violence, by detestable uncleanness, by turbulent rapine, by fraudulent perfidiousness, by malignant contrivance; than which, nothing can be more contrary to the security of men, or fatal to the interests of dependance. If these laws be not necessary, then may he whose chief part is a rational soul, and chief duration in an eternal world, without any regard to either himself, or his continuance, on all occasions gratify the appetites of his body, and sensualize the temper of his mind; by all means appropriate the interests of the world, and multiply unprofitable possessions; by all arts of assuming, lift up himself above his equals and betters, and exact all the most unreasonable submissions and services; than which, nothing can make a man more certainly miserable in this life, and more fatally miserable for ever. Let all men understand the laws of their religion, and the frame of their nature; the perfections of their God, and the quality of their dependance; the rights of their brethren, and the necessities of themselves; and they shall from all of them be convinced, that their sin

* Vid. Ten Commandments, first table.

† Vid. Second table.

is their folly, shame, and ruin; that their duty is their wisdom, honour, and felicity. It is an unspeakable privilege that we, who have fooled and ruined ourselves by sin, may recover our glory and happiness by repentance; and we shall be wanting to ourselves, as much as to our duty, if we do not repent. All those reasons which are contained in the nature of our duty and our sin, in the knowledge of God the world and ourselves, do as much oblige us to repent, as to obedience; for repentance is no other thing, than the renewing of that obedience, which we have by sin forsaken. Let these impressions fix upon our souls, and the sense of that necessity work upon our choice; that from henceforth we may reconcile to God and to ourselves, and become such as may be approved by his sentence, and be blessed with his fruition. There is this further consideration to enforce our repentance; that we are contumelious against infinite mercy, and the most sacred obligations, in want of it; and that our perdition will be more rigorous, as our neglect of salvation offered to the miserable, is more vicious and horrid *. Thus is that part of religion which is a restraint upon our actions, a recommendation of itself; and those commands by which we are governed, are an endearment of that regulation. For God is so good unto us, that he has made no other things our unchangeable duty, but what is in imitation of, or a congruity unto his essential perfections; and we, by the duty of observing his laws, attain the glory of resembling his nature †.

3. Religion assures us of the satisfaction which we desire, and is the excellency of happiness, viz. our

* Heb. ii. 3.—xii. 25.

† 2 Pet. i. 4. 2 Cor. iii. 18. Eph. iv. 24. Heb. xii. 10.
John iii. 2.

ultimate end, and chief good, which is the perfection of our proper enjoyment. The means by which we may advance to that satisfaction, and the matter of that happiness contained in it, the engagements we are under to the pursuit, and the remembrance we have of what is necessary to, and provided for it, are worthy to be noted. For God has established the ministry of his word, as the means of grace *, viz. of knowledge and holiness; he has allowed us the liberty of prayer, as the method of obtaining from him what we need, and acquiescence in him, for what he bestows; than which, there can be nothing more advantageous to us, and gracious in him. But the matter, of that satisfaction is perfect in the other world, and imperfect in this; as glory is the consummation of grace, and grace the beginning of glory. The parts † of that happiness are the accomplishing of our ultimate end, which is the glorification of God; and the attaining our chief good, which is a perfective participation from him. According as we are capable of these, they are both of them in this world; and ‡ God, who is infinitely great and good, is glorified by us, by our promoting, as we are able, the honour of his name, the propagation of his religion, the obedience of his servants. We partake from him what is necessary to our welfare, viz. the support of our lives, the forgiveness of our sins, and the conservation of our integrity: for he hath the most perfect dominion and power over us, and an honour suitable thereto. These two, viz. this glorification of God, and participa-

* 2 Cor. ii. 15, 16.

† Ουκοῦν ὅρος ἐστὶν τῆς ἀνθρωπίνης μακαρίστητος ἢ πρὸς θεῶν ὁμοιωσις. GREG. Nyss. in Ps. l. i. c. i.

‡ Vid. The Lord's prayer. Quantum substringitur verbis, tantum diffunditur sensibus. — Ut revera in oratione brevium totius Evangelii comprehendatur. TERTUL., de Orat.

tion from him, are inseparably united : for no man can glorify God, but by those good things received from him ; and no man can receive good from God, but he is obliged by it to glorify him. As the profession of those truths, and obligation to those duties, and consignation to this happiness, we are baptized in the name, and celebrate the supper of our Lord. By the one, we are initiated into the number of disciples ; by the other, we remember the death of our Master. According to the new covenant established in the blood of Christ, we, by these two, take upon ourselves obligation to duties on our part, and receive pledges of those benefits which are promised on God's part. This is the great design of our religion, to inform us in what is the excellency of wisdom, to oblige us to what is the excellency of holiness, and to bring us to what is the excellency of felicity. Every creature does naturally and necessarily desire what is its proper and utmost enjoyment ; and man, who is the best of creatures in this world, has such desires suitable to his nature, and inseparable from it. No man possibly can be indifferent, whether he be happy or miserable : for although, as to the kind of happiness, there may be deliberation, yet as to the thing in general, there can be none. As therefore, by the powers of sense we perceive what is profitable and delightful, or noxious and uneasy ; so, by the powers of action we promote the acquisition and continuance of the one, and endeavour the prevention or removal of the other. Now, as upon admonition of sense we do what is common to us, and those who have nothing but sense ; so upon admonition of reason we are bound to do what is peculiar to us as men. We are obliged, I say, not only in point of duty, but of interest : and as reason

son is a more sagacious apprehension of what is good to be enjoyed, or bad to be suffered; and a more effectual guidance, as to what good is to be done, or evil is to be avoided: so we should, in congruity to our rational powers, practise for our personal welfare. As by reason, all understand the nature of those laws which we are under, and are aware of the future judgments we are obnoxious to; so we should act according to our obligations of duty and interest. We can, by reason and faith, be assured of an eternity of happiness or misery to be assigned unto men, according to their works, in the last day; and how distant soever that great event be, we can fully apprehend the importance of it. Therefore as our reason is given us by God, for his glory, and our own happiness, we are obliged to use it to those purposes; and not to act like beasts that have no rational understanding, since we are forced to expect like men who have*. We who can see torment and perdition at a distance, are bound to provide for an escape from it; and we who can see joy and glory as far off, should, with like providence, secure our title to it. If we do so, we shall for ever approve the wisdom and advantage of our choice; and when we, at last, enjoy good, bless God, who directed us to prepare for that enjoyment. But if we shall fore-see evil, and not fear; or if, notwithstanding our fear, we shall not provide against it, the torment of our sufferings will be exasperated by the reflexion upon our folly; and we shall be doubly miserable, to feel our utmost punishment, and to look back upon our obstinate stupidity. God has made us, as men, rational, i. e. wise and sagacious; God has made us, as christians, more so. Therefore, if we now act according to the wisdom of religion, we shall, at

* Psal. xxxii. 9. Prov. xxvi. 3. Isa. i. 3.

last, fare according to the advantage of it; and he who is wise unto holiness, is so unto salvation. The truth of the proposition is persuasive to our duty; and the argument to our choice, is like the demonstration to our understanding. We are urged to be religious, because thereby we are perfect; and the more we act according to religion, the more we act like men. To be a man is to be a rational creature; that is, one who understands the truest excellency, and the best advantage of his nature, actions, and enjoyment. Every one who is capable of such knowledge which is best, is also inclined thereby, to desire what is best: and if a man be wise, he is wise for himself *. That is always best, which is wisest; and that is most advantageous which is best: if then, we desire any degree of good, for the same reason, we are to desire that degree which is greatest. Now religion in practice, is that greatest good; for it is our utmost perfection, above which there can be nothing. Perfection is that improvement of any being in the highest degree, of which, according to its powers, such a being is capable: and therefore if religion be such an improvement of man, it must needs be his perfection. Now that it is so, the manifestation lies thus: in man there is his rational nature, whose improvement is sublime wisdom; his voluntary actions, whose improvement is spiritual holiness; and his proper enjoyment, whose improvement is intire sufficiency. But religion teaches us the utmost knowledge of God, which is sublime wisdom, and so the perfection of our rational nature: religion obliges us to keep the commandments of God, which is spiritual holiness, and so the perfection of our voluntary actions: religion

* Prov. ix. 12. Nemo alii nascitur, moriturus sibi. TERTULL., de pallio.

assures us of true happiness, which is compleat sufficiency, and so the perfection of our proper enjoyment. These are all the capacities of man, and these improvements are the fulness of those capacities; and therefore that fulness is the perfection of man. But religion is fitted for such an improvement of man, according to all these capacities; and therefore religion is, to those who live by it, the perfection of man. If then we desire, as every being does, the perfection of our selves; and if we be convinced, as in justice we ought to be, that religion is that perfection; then must we chuse religion, as we chuse our perfection, so far as the choice of that perfection is in our power. But the knowledge of it we may attain by study, and the temper of it we may attain by practice, and the reward of it we may attain by preparation. So far then, as a man is religious, so far he does, enjoys, and is, in that degree, a most perfect man*: so far as any man is irreligious, so far he does, suffers, and is, in that degree, an imperfect and degenerate person. If the accomplishment of our persons, if the rectitude of our actions, if the happiness of enjoyment, be desirable; then it is desirable to be religious: and if we do not love religion, we abandon all these. Let us shew our selves men, in being christians; and then we shall be more than men in participating of the nature† and glory of God. But if we chuse now the delights, and the stupidity of beasts, in being wicked; we shall receive the portion and destruction of devils, in being miserable.

If we are sincere in the profession we make, if we are faithful to the obligations we are under, if we desire the blessings we are consigned to; if

* *Esse Christianum grande est.*—HIERON. Ep. 13.

† 2 Pet. 1. 4.

28 RELIGION the PERFECTION of MAN.

we value the perfections which are infinite in God, and the resemblance of them, which is integrity in our selves; if we are grateful for the unspeakable love of our Saviour, and are willing to be secured of it, by the transformation of his holy spirit; if we consider how much we are concerned in the judgment of the last day, and the portion of eternity; if we cannot hope mercy at the great day, or joy in heaven separate from the preparation which is necessary to it: then must we either resolve to live according to the religion of Christ, or expect to perish for living contrary to it*. There is no other choice, but one of these; present integrity, and future blessedness; or present sin, and eternal perdition. By all that is happy, by all that is true, and by all that is sacred, we are obliged, if we estrange from the duty, to abandon the hopes of christians; or encouraged, in reforming the life of a sinner, to assume the expectation of the penitent. Without holiness†, no man can see God; and we can no farther enjoy the happiness, than we are changed into the likeness of heaven. Knowing therefore these terrors, and mercies of the Lord, we persuade men: being sure, that ruin must be the portion of those, who do not, in the methods appointed, seek for glory. Let us then so live, that we may attain the likeness of God, and so shall we be sure of the blessed communion with him: for it is impossible that any who is endued with his divine image, should perish; or that any, who is destitute of it, should be saved. But as every man must be happy by his own enjoyment, so he must be religious by his own act; and it concerns every man by the practice of true religion,

* 2. Thess. i. 8, 9.

† Heb. xii. 14.

to be entitled unto true happiness. There are vain pretences unto true religion, and hypocritical pretences to true happiness; and it concerns every man, very much, to know what religion is true, and whether he be truly religious.* What is of such importance to be known, God has provided means sufficient to discover: and every one who is concerned in that matter, may, in the use of those means, be assured, concerning the truth of the doctrine, and the sincerity of the practice of his religion. By human reason, natural religion, the holy scriptures, faithful assistance, moral honesty, a man may judge of the truth of the religion he makes profession of, or is invited to: for it is by our reason, that we are capable of religion, inso-much that no creature has any appearance of religion, but those who have the endowment of reason. Therefore, since it is by the rational faculty, that we receive the notices, and act the duties of religion, no matter can be any part of true religion, which is contrary to human reason. And although reason cannot find out all religious truth; yet it is an act of reason to understand and believe it, when discovered. And therefore no doctrine which is inconsistent with reason, can be part of religion, which is the perfection of wisdom and reason. Natural religion (the principles of which are the being and providence of God the duties of which are the difference of good and evil,) will discover the truth of pretences to supernatural religion; for all such supernatural religion is comprehensive and perfective of what is natural: and therefore no religion can be true, which is contrary to that which is natural. The holy scripture is the doctrine of religion, delivered

* Οὐ γὰρ ἐν λόγοις ἀλλ' ἐν ἔργοις τὰ τῆς ἡμετέρας θεοσεβείας πρᾶγμα. JUSTIN. M. ad Gr. p. 33.

as to matter and manner by God himself: and it is fit we should count it our wisdom to receive religion in that sort, which God has thought fit, in his wisdom, to deliver it. And therefore all doctrines of religion, which are contrary to the holy scriptures, must be false *; if God, by whose inspiration those books were written, be true. A faithful assistance is useful unto any person in his enquiries concerning religion; and every considerate man will use, and every honest man may judge, of such assistance. So a traveller, who most needs direction in his way, is in some sort able to judge of the direction; and, according to his degree of knowledge, is his ability to judge, both of the counsel and fidelity of his guide. And as the usefulness and necessity of a guide to a traveller, does not oblige him to renounce his own eyes, and understanding, and knowledge; so does not the usefulness of a spiritual guide, lay any like obligation upon men, as to religion. He that makes use of a guide in his journey, or religion, is supposed to be a man: and therefore the proper work of a guide, is to inform, and satisfy his reason, not to supersede it. All doctrines of religion which oblige us to follow our guide, and forbid us to examine his faithfulness, are to be suspected; and truth is always confident, because credible; and on behalf of that, no unreasonable demands are necessary †. But moral honesty is most absolutely necessary, to a man's finding out true religion; and it is in vain to direct, or persuade him, who, for worldly or vicious ends, is resolved before-hand, to be of such or such a persuasion. He that

* *Adversus regulam nihil scire, omnia scire est.* TERTULL.

† *Sed fides pura & aperta non quærit strophas & argumenta verborum. Quod simpliciter creditur, simpliciter confitendum est.* HIERON.

loves religion, as it is wisdom and holiness, may be directed and assured, in finding out true religion; but he, who does not love such a character of religion, is insincere in his enquiries after it. By these, a man may know, what religion is true†; and he who abandons any of these, will fall into that religion which is false. He who disowns human reason, he who violates natural religion, he who slightes the holy scriptures, he who presumes without faithful guidance, he who is not morally honest, will be either enthusiastical, or superstitious. But if a man makes profession of true religion, it must further be examined, whether he lives according to such profession, and be truly religious; and that a man may judge of by these rules: he who values the improvement of religion, wisdom and holiness, as the highest accomplishments of a man, and seeks that accomplishment according to that esteem; he who delights in the company of the religious, as the most agreeable pleasure of society, and chuses his friends according to such inclinations; he who imitates the example of God, as the most fundamental veneration of his majesty, and acts justice, truth, charity, &c. as divine; he is truly religious, and none but he.* Let us, then, make such an estimate of religion; that it is nothing else but divine wisdom and holiness: and let us adore those perfections, which are essentially divine. And when we do thus, both conceive of and admire religion; we must next reckon, that we are then religious†, when we are, in practice and frame, confirmed unto it. So we shall advance to

† 1 Pet. iii. 15.

* Nihil aliud sumus Christiani, nisi Magistro Christo, summi regis, ac principis veneratores. ARNOB. cont. Gent. l. 1.

P. 14.

† Ad similitudinem enim dei propius accedebat humana virtus quam figura. COTTA ap TULL. de nat. deor. p. 63.

the sublimest perfection and blessedness; be assimilated unto, and partake of the divine nature; resemble, unite with, and enjoy the God of wisdom and holiness, of perfection, blessedness, and glory. Thus is religion that service which men perform unto God, upon their knowledge of, and expectation from him, according to his will. This is the general nature of religion, which is an excellency peculiar unto man; and according to the distinct capacities of man, are the essential parts of religion. If therefore we desire what is proper for, and perfective of us, in all our capacities, of being, doing, and enjoying, we must be religious: and if we would avoid what is contrary unto, and destructive of us, in all those capacities, we must abhor all irreligion. For as religion is the perfection and glory, so wickedness is the degeneracy and confusion of man.

A SHORT

A SHORT
PREPARATION
FOR
PUBLIC CATECHIZING.

Taken from the WORDS of
THE
HOLY SCRIPTURES,

AND
Published for the use of the CHARITY SCHOOLS
in NORWICH.

“ Come ye CHILDREN, hearken unto me ; I will teach
“ you the fear of the LORD.” Psal. xxxiv. 11.

D

THE
A SHORT

PREPARATION

FOR

PUBLIC CATECHIZING

Taken from the Words of

THE

HOLY SCRIPTURES

AND

Published for the use of the Charity Schools
in Newnham

"Come ye children, hearken unto me: I will teach you the fear of the Lord."

A SHORT
PREPARATION
FOR
PUBLIC CATECHIZING, &c.

THAT the soul be without knowledge is not good. Prov. xix. 2.

For the excellency of knowledge is, that wisdom giveth life to them that have it. Eccl. vii. 12.

Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding. Prov. iv. 7.

S E C T. I.

Qu. I. What must we know?

Ans. We must know, 1. the only true God; and, 2. Jesus Christ, whom he hath sent; and this is life eternal. John xvii. 3.

Qu. II. What must we know concerning God?

Ans. We must know, 1. that God made the world, and all things therein; and, 2. that he is Lord of heaven and earth. Acts xvii. 24.

Qu. III. What must we know concerning Jesus Christ?

D 2

Ans.

Ans. We must know and confess, that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 11.

S E C T. II.

Qu. IV. What must we do as finners?

Ans. We must repent, and turn to God, and do works meet for repentance. Acts xxvi. 20.

Qu. V. What must we do, who repent?

Ans. We must, 1. love the Lord our God, with all our hearts, and with all our souls, and with all our minds; and, 2. we must love our neighbour as ourselves; and all things, whatsoever we would that men should do to us, we must do even so to them. Matt. xxvi. 36—40. and Matt. x. 12.

Qu. VI. What is this love of God and man?

Ans. This is, 1. the love of God, that we keep his commandments; and, 2. love worketh no ill to his neighbour; therefore love is the fulfilling of the law. 1 John v. 3. and Rom. xiii. 8, 9, 10. and see Exod. xx. 3, 11, 12, 17.

S E C T. III.

Qu. VII. What must we expect?

Ans. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10.

Qu. VIII. What will be after the judgment?

Ans. Those, 1. who are unrighteous, shall go away into everlasting punishment; and, 2. the righteous into life eternal. Matt. xxv. 46.

S E C T. IV.

Qu. IX. How are we made disciples of Christ?

Ans.

Anf. We are made disciples of Christ, by being baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Qu. X. What is the Lord's supper?

Anf. The Lord's supper, is eating bread and drinking wine, with thanksgiving unto God, in remembrance of Christ, and his death, according to the command of our Lord. Matt. xxvi. 26, 27, 28. and Mark xiv. 22, 23, 24. and Luke xxii. 19, 20. and 1 Cor. xi. 23, 26.

S E C T. I.

Grow in' grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. iii. 18.

The grace of God, that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godlily, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. Tit. ii. 11, 12, 13, 14. Here follow,

I. The CREED.

I believe in God, &c.

II. The TEN COMMANDMENTS.

God spake these words, &c.

III. The LORD'S PRAYER.

Our Father, &c.

Public Catechism.

And We are made disciples of Christ, by being
baptized in the name of the Father, and of the
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to the command of our Lord. Matt. xxvi. 26,
27, 28. and Mark xvi. 19, 24, and Luke

xxii. 19, 20, and 1 Cor. x. 16, 17, 20.
1 Cor. x. 16, 17, 20, and 1 Cor. x. 16, 17, 20.

Q. XI. What is the knowledge of our
growth in grace, and in the knowledge of our
Lord and Saviour Jesus Christ. 1 Pet. iii. 18.

A. The greatest good, that brings salvation, is
appeared unto the world, teaching us that drawing
unto the Lord, we should live holy,
unobscured and worldly lusts, we should live holy,
in righteousness, and godliness in the present world,
looking for that blessed hope, and the glorious ap-
pearing of our great God, and our Saviour Jesus
Christ, who gave himself for us, that he might
redeem us from all iniquity, and purify to himself
a peculiar people, zealous of good works. Tit. ii.
12, 13, 14. Here follow;

I. The Creed.
I believe in God, &c.

II. The Ten Commandments.
God spake these words, &c.

III. The Lord's Prayer.
Our Father, &c.

D. 3

Q. XII. What is the Lord's Supper?

A
S E R M O N

PREACHED in the
CATHEDRAL CHURCH of NORWICH,

MARCH 8. 1695-6.

BEING

The SECOND SUNDAY in LENT.

Ἑορτὴ γὰρ (Thuc.) εἶναι ἄλλο ἐστὶν ἢ τὸ τὰ θεοῖα πράττειν. —
ἀλλὰ καὶ αἱ παρασκευάζοντες ἑαυτοὺς πρὸς τὸ ἀληθινῶς ζῆναι. — αἱ ἁγίαι
τὰς Παρασκευάς. ORIGEN contra CELS. l. 8.

S E R M O N

Preached in the

CATHEDRAL CHURCH OF NORWICH

MARCH 8. 1665.

BEING

THE SECOND SUNDAY IN LENT.

By the Rev. Mr. John Hall, Minister of the Cathedral Church of Norwich.

To the Right Worshipful

AUGUSTINE BRIGGS, Esq;

MAYOR of the City of

N O R W I C H.

S I R,

I Cannot express a truer or greater regard to you, in compliance with whose desires this discourse is made public, than, agreeably to the subject of it, to wish and pray, that you may be effectually prevailed upon thereby, seriously to fore-think what your last wishes shall be; and to make your present resolutions accordingly, viz. "To live the life of the righteous," and then,

The EPISTLE DEDICATORY.

then, "you shall die the death of the
"righteous, and your last end shall be
"like his." This I do most heartily
wish and pray for, on behalf of you,
and of all those for whose souls I am
more especially concerned; for I am,
in the best and highest sense,

Your faithful servant,

JOHN JEFFERY.

NUMB. xxiii. 10.

— Let me die the death of the righteous,
and let my last end be like his.

IN these words we have the very good wish of a very bad man, and upon a very remarkable occasion. The man was Balaam *; one of as ill a character almost, as any that is mentioned in the holy Scriptures. The wish is, That he might “ die the death of the righteous, and that his last “ end might be like his.” In which wish it is implied, That the portion of the wicked is not fit to be desired; but that the portion of the righteous is such, as even those men who are most contrary would desire.

This wish Balaam made upon a very remarkable occasion, viz. When he considered the last result and consequence of things; when he had a distinct prospect of the final state of men. It was Balaam that said this; the man whose eyes are open, or whose eyes once were shut, but now are open; he said this, “ † who heard the words of God, which “ saw the vision of the Almighty falling into a “ trance, but having his eyes open.” God represented unto Balaam the final state of the righteous; and it appeared so desirable to him, that, although

* Numb. xxii. 23, 24, 25.

† Numb. xxiv. 3, 4.

he was one of the worst of men, and most hated the righteous, yet he brake forth into these expressions, "Let me die the death of the righteous, and let my last end be like his."

The truth contained in which words, is this,

That there is a portion which wicked men necessarily desire, but the righteous only can enjoy. And,

The desire of this portion, by wicked men, has a threefold respect;

I. To what is to come.

II. To what is past.

III. To what is present.

With respect to what is to come, wicked men shall wish, that they might escape the misery due unto sin; and that they might obtain that happiness, which is the reward of obedience. With respect to what is past, wicked men shall wish they had chosen the duty they refused, and that they had refused the sin they chose. With respect to what is present, wicked men shall wish, that they were not the sinners they are, and that they were the righteous which they are not.

I. Wicked men shall wish, with respect to what is to come,

1. That they might escape the misery due unto sin: and,

2. That they might obtain that happiness, which is the reward of obedience.

1. Wicked men shall wish they might escape the misery due unto sin; and, in that sense, "die the death of the righteous, and that their last end might be like his."

When wicked men have before them the appearance of their end, they must needs behold such things in it as are most amazing and terrible to them.

them. And such an appearance of the last things there will be unto wicked men, whenever they are constrained to consider.

Such constraint is sometimes upon them while they are in health and safety; as often as God, by over-ruling the vanity of their minds, makes them serious. I need not shew by what means God does this: it is sufficient to my present purpose, that this is sometimes done; and that, when it is done, wicked men have the most uncomfortable prospect of things before their eyes.

And, when their natural death and last end draws near, then the object is more distinctly viewed, and more seriously considered. Then men perceive what the desert, and what the punishment of sin is; and then they remember that they have committed such sins.

But no man can be willing to have his portion in misery, or to suffer what he is conscious he has deserved. Men naturally and necessarily hate torment and perdition; and it is not any man's direct choice that he be miserable*: no man can be indifferent to it, or unconcerned at it. The sinners guilt consigns them to misery; and the only way to escape that misery, is by the pardon of their sins. It is pardon alone that can deliver them from the approaching perdition; and, therefore, that pardon is the matter of their most importunate desires. "Lord have mercy on us," is their petition: and the meaning of it is, that they may "† not come into the place of torment." This, every departing soul will most ardently desire; nor can he avoid desiring it with the utmost vehemence that is possible. Desires stronger than death, will then harass the guilty mind; and those desires are there-

* Isa. xxxiii. 14.

† Lev. xvi. 28.

fore an extreme vexation, because, at the same time, they are violent, unavoidable, and vain. The same wicked man, who most passionately desires to escape misery, knows he cannot; and the unnatural desire of what is utterly impossible, is tormenting. But such desires there are in every dying sinner, who is not so dead in sin, as to be totally without any sense of his danger.

Beyond the grave, deep as the bottomless abyss, is that region, where miserable souls abide the wrath of God *; and into that, the drooping thoughts of a dying sinner do descend; and, by his dire imagination, he ranges in that vast ocean of darkness, despair, and horror †. The departing spirit must needs reluctate and shrink back, with the utmost uneasiness of nature, when it feels itself dropping into that remediless condition. The spirit struggles in wishes contrary to its doom, and suffers the violence of invincible necessity; and is dragged thereby, against all the reluctating endeavours that are possible.

2. Wicked men shall wish they might obtain that happiness, which is the reward of obedience. The attainment of that happiness and ascent unto the glorious regions of the blessed, is that, which those minds that are depressed with guilt and condemnation, strive in vain to raise themselves unto. Divine glories dazzle the eyes, and confound the minds of the guilty; while the same glories transport the hearts, and constitute the blessedness of the righteous. But, through all that con-

* ————— Miserrimus omnes

Admonet, & magnâ testatur voce per umbras;

Discite justitiam moniti, & non temnere divos.

VIRG. Æn. l. 6.

Inclusi pœnam expectant. ———

† Quæ scelerum facies? ———

fusion,

fusion, the sinner lifts up his desires unto rest and bliss.

The divine purity, and the image of a holy God, which is upon the souls and lives of those who are happy, is so contrary to the sinner's inclination and temper, that the sufferings of hell cannot make a wicked spirit unfeignedly desire the holiness of heaven. But there is another notion under which the perishing sinner considers heaven, and that is merely as a place of rest and ease. There is rest and ease, which, in general, every one desires; and, without advancing one thought further, wicked men wish for that rest and ease. It is manifest, if they do think, that the ease and rest of heaven is inseparable from, and the effect of the similitude and enjoyment of God; and for a wicked spirit to consider this, is torment. But, stopping short of that reflection, * indolency of body, and tranquillity of mind, are what an Epicurean would desire for his happiness; and, without considering from whence that ease and joy must come, sinners wish this may be their portion for ever. While it was in their power to secure the rest and joy of heaven, they sought their pleasure from sense and sin; and when the means and causes of that pleasure fail, the desires of that pleasure continue, though the sinner knows not how to procure it.

But wicked men are a contradiction to themselves †; and their wickedness has made them so. They desire rest in the midst of perturbation, and joy in the operation of the causes of sorrow. But who can avoid those desires, when he even feels that the perfection of happiness, or the extremity of

* TULL. de fin. l. 2. Tusc. Qu. l. 3. §. 38.

† — τὸ τῇ κακίᾳ ἀνωμαλίαν εἶναι τινὰ τρόπον ἢ ἀνομιλογίαν. —

PLUT. VII. CRASS.

misery,

misery, must instantly befall him? Such distress and perplexity does a man's wickedness bring him unto; because the consequences of his sin are contrary to the strongest instinct of his nature. The wicked man knows what the * hope of the righteous is in his death, and what must be his own portion at his last end. The wicked also desires, on his own behalf, "that he might die the death, and "that his last end might be like unto that of the "righteous."

Thus wicked men desire, they may at last have the reward of the righteous without being righteous. They desire to escape that misery which their sin has made necessary, and they desire to obtain that happiness which their sins have made impossible. So inconsistent are the choices and the wishes of bad men, that, while they chuse death in chusing sin, they desire to obtain life and happiness notwithstanding that choice. They would be happy, and yet refuse that, without which no man can be happy: they would not be miserable, and yet make themselves such as cannot be otherwise.

All this is done by sinful men, i. e. by those who are endowed with reason and foresight, and can be astonished at infinitely less absurdities in other matters. They can decry and wonder at the folly of those who desire to be rich, and practise what is impoverishing; who desire to be honoured, and do what is infamous. What infatuation then is it for the same men obstinately to chuse the necessary causes of misery, and as obstinately to wish for the enjoyment of happiness? Remember this, and bring it again to mind, O ye transgressors! consider and shew yourselves men. Such palpable contradiction there is between the desires and the

* Prov. xiv. 32.

choices of sinners, through the whole course of their lives; and the frequent admonitions of God and men concerning this, must needs prove, at last, one of the most afflicting remembrances that is possible. This will exasperate the torments of hell; to call to mind, that, all his days, the sinner did, with equal passionateness, chuse destruction, and wish for salvation. Thus the desires which are in wicked men, of the portion of the righteous, have a respect to what is to come: and so wicked men wish at last, that they might escape the misery due unto sin; and that they might obtain that happiness which is the reward of obedience.

H. The desire of this portion by wicked men, has a respect to what is past; and so wicked men shall wish,

1. That they had refused the sin they chose: and,

2. That they had chosen the duty they refused.

1. Wicked men shall wish at last, that they had refused the sin they chose. At the time of their account, and at all other times, in which wicked men are considerate, and have their final state in distinct view, they wish, with the utmost impatience, that they had * refused the sin they chose, because, so they had refused death in refusing sin, which is the meritorious cause of death. Life and death were set before them in this world, and then they made their choice, which they must abide by for ever. They had indeed a liberty, while they lived here, of retraction; they might have corrected the choice which was bad, by making one that was good. Those sinners who had chosen sin and death, had a liberty, and were under an obligation to repent, and to chuse life and live. But that liberty did not continue longer than the time of

* Deut. xxx. 15, 19.

their probation ; this life and this liberty ended together. When this life is at an end, that choice, which was made in it, must be stood to ; and there is no correcting that choice after death * ; I had almost said, nor at it †. But although a sinner has spent all that time in which he should have avoided his foolish and pernicious choices, or, at least, should have corrected them ; yet he cannot avoid at last repenting, that he has chosen so ill for himself, and wishing, without end and without patience, that he had refused the sin he chose ; because, in so doing, he had also refused that death he suffers. ‡ The perishing sinner has not only his choice of sin to repent of, but also his obstinacy in chusing it ; and that no consideration could withhold him from making of, and persisting in that choice.

Yea, which is a special aggravation of his fault and folly, he did, in this life, often repent in that kind, though not in that degree, in which he shall repent at last. He, who in the hour of death, and in that eternity which is after it, repents, wishing he had never chosen sin, shall then remember, that those wishes are not the first he made of this kind ; that he did, before this, wish he had never done such things as he perishes for. The last and the endless repentings of a sinner in hell, will be aggravated by his remembrance, that he often so repented upon earth. He shall at the same instant cry out, “ O that I had never done such sins ! ” and shall then also call to mind, that he had so expressed himself in his repentings upon earth. Had he, while he was on earth, from the time that he made

* Matt. xxv. 11, 12, 13.

† Distulit in seram commissa piacula mortem. VIRG. Æn. 1-6.

‡ Prov. i. 24, &c.

such wishes with stinging remorse, "That he had never been in such company, in which he committed his sin; that he had never seen the face of such a one, by whom he was persuaded to sin; that he had rather have lost any good or suffered any evil at the time, than been guilty of such wickedness:" had he, I say, then been constant to those wise and necessary reflections, he had thence forward refused sin; and if he had done so, he would have remembered those repentings with joy. But, whereas he was so far convinced of his sin, and so apprehensive of the consequences of it, while he lived, as to wish, sometimes in great agonies of mind, that he had never done it; and afterwards, perhaps under the uneasiness of remembering how he repented, again chose the same sin: these repentings and these wishes, he that is wicked, shall never be able to forget in eternity; and never be able, without torment, to remember*. Certain it is, no sinner can avoid wishing in hell, that he had never committed those sins which brought him thither. We know now, that it must be thus then†; why should we now chuse that, which we shall even wish, with the utmost passion, we had never refused? Consider this, when any temptation offers itself; and make a stand, till this consideration be well weighed, "That if I chuse this sin for this pleasure or profit, I shall often, before I die, and at death, if I have my senses and understanding, and in eternity as long as I have a being, wish I had never done it."

2 Wicked men shall at last wish they had chosen that duty they refused; and wish they had chosen it whatever had befallen them, or could have befallen them for so doing. Here, the suffering of persecu-

* Prov. v. 11, 12, 13.

† Rom. vi. 21.

tion or reproach from sinners, the missing that benefit which sin could procure, and the undergoing that trouble which duty did imply or might occasion, was the reason why they did not repent and obey the commandments of God. Sinners were unwilling to deny their vicious inclinations, or their vicious company, were unwilling to be at the trouble which repentance and mortification would bring with them; and therefore they would not chuse their duty, though, in so doing *, they had chosen life. Sinners chuse, notwithstanding, at the same time, to lose any good, or to suffer any evil, to preserve their natural lives; yea, they did this when they were uncertain, whether such losses and sufferings would preserve their lives or no: when it might so happen, that by those very endeavours to preserve life, they might lose it. The desires of natural life are so natural, that any thing shall be chosen for the sake of it: "† Skin for skin, " yea all that a man hath, will he give for his life." Yea a sinner would, to save his natural life, do much of that duty which is necessary to eternal life. Let it be manifest to him, who is most intemperate, that there is a poison in the wine, and he will not taste it; let it be certain, that a violent stroke will cut off his life that seizeth upon what is his neighbour's, and the most covetous person will not touch it: but no oath to confirm a threatening, no anger to incite an enemy to the execution of it, no sword drawn, and hand stretched forth for that purpose, make death so certain, as does the "† wrath " of God declared from heaven against all ungod- " linefs and unrighteousness of men." This declaration of God is often and expressly repeated in his

* Deut. xxxii. 47.

† Job ii. 4.

‡ Rom. i. 18.

word ; is continually preached and proclaimed by his ministers ; we see this in the holy scriptures, we hear it with our ears : and why should not our hearts be affected with this, and our lives governed by it ? A man stands over us with the wrath of an enemy, and with the instruments of death, and says, do this, or die ; and we do it, nor dare we do otherwise. But God says, with a voice more terrible than that of thunder on mount Sinai, " I am Jehovah thy God, thou shalt do so or so ; or thou shalt not do this or that * : and we are insensible, and follow the imaginations of our own hearts.

But we shall not be able to maintain this stupidity for ever ; we shall not be able to avoid the most dreadful reflections on what we have done, that are possible. We shall, when our hearts are convinced by the word of God, or by the flames of hell, wish, with the utmost regret and horror, that we had never stood out one moment against the calls and commands of God ; that we had never in one particular refused to obey him. All those considerations that prevailed with us, in the day of temptation, to omit, if not to condemn our necessary duty, will be remembered with abomination. That which we feared, or that which we desired, and, through those passions, violated our duty, and neglected our salvation, shall be called to mind with unspeakable remorse. The sinner shall wonder at himself, and reproach himself, and be ready to take † vengeance upon himself, that he was so little regardful of God, in whose hands our breath is, and whose are all our ways.

† The sinner, who stands upon the brink of eternity, or who is plunged into that vast ocean, shall

* Isa. li. 12.

† 2 Cor. vii. 11.

‡ Job xii. 11.

remember how very small portions of his time those were, which he spent in the service of his God, and in care for his soul; and shall * wish in vain, that time could return, that he had the day of grace in his power again, that so he might, with those thoughts that now swallow him up, improve the opportunities of performing his duty and working out his salvation. But, time cannot be set back; nothing will then be possible, but direful remembrances of time mis-spent, and as direful reflections upon its being irrecoverable. † That work which is undone then, must be undone for ever: and who can call to mind, how unprofitably, and how perniciously he has lived to himself ‡, neglecting the great salvation, without inexpressible horror? This will be the case of every sinner at the last, who shall then wish he had ever refused that sin he chose, and ever chosen that duty he refused.

Thus we see what the wishes of sinners are, in the day of their extremity and sensibleness: whether they look forward on what is to come, of the happiness of the righteous, or the misery of the || wicked; or whether they look backward upon what is past, the sin they have committed, or the duty they have violated. But in vain, and to their torment, do wicked men wish they might obtain that happiness, or avoid that misery; that they had forsaken their sin, or performed their duty.

III. The desires which wicked men shall have at last, of the portion of the righteous, has then respect to what is present: for they shall then wish,

* Amos viii. 5.

† Heb. iii. 8, 15. and iv. 7.

‡ Heb. ii. 3.

|| Τὸ γὰρ σαδρὸν, τῆς αἰρέσεως, τῇ μίσταμελείᾳ ἐλέγχεται πῶρα διζαν λαβὼν. HIEROCLES.

1. That they were not the sinners they are : and,

2. That they were the righteous persons they are not.

1. They shall wish at last, that they were not the sinners they are. The meaning of this wish is, that they were not under such guilt as they have contracted, and that they were not so viciously inclined as they are. By their past sins, which they have not repented of, they are consigned to the misery they fear ; and by their prevailing sinful disposition, they are incapable of the happiness which the righteous enjoy.

Under that guilt, and with that temper, sinners appear before God, who knows what they are and what they have done. And the same appearance every sinner, at certain seasons, hath unto himself. When a sinner has, as Balaam when he spake the words of the text had, a distinct prospect, and affecting representation of the last things, then his conscience awakens, and shows him to himself, in all the odious characters that a sinner shall appear at the judgment-seat of God. He then considers what he is, and that God does, and will account him such an one as he is.

But the sinner who considers this, knows that wickedness is abominable in the sight of God ; and that he, who has committed wickedness and not repented of it, is abominable unto God for it. " How shall I, says the sinner, when he becomes " sensible what it is to be such a sinner ; how " shall I appear before God ? how shall I stand in " judgment * ? and what can such an one as I expect from him, who is a God of purer eyes than " to behold iniquity † ?" Where shall the ‡ un-

* Psal. i. 5.

† Habb. i. 13.

‡ 1. Pet. iv. 18.

godly and sinner appear ? And such a frightened conscience will be apt to suggest, that it is altogether uncertain whether the person shall have time or heart to repent ; and that, for aught he knows, he must, in the same condition that his soul now is, receive his final doom. What perplexity must a wicked man be in, when he has these thoughts abiding vigorously upon his spirit ? and what manner of person shall he then wish he were ? Sure he will wish he were such an one as God will forgive, that he were not guilty of such heinous sins, that he were freed from that vicious disposition, that he had the character and heart of a penitent, that so he might hope for mercy.

But, if a sinner can be thus distressed by his guilty conscience, when he is in health, and safety, and confidence of life ; what must be his case, what the workings of his mind, when he is upon a bed of sickness and death ; when he is departed into the other world, and when he shall be awakened out of the sleep of the grave, by the voice of the archangel, and the trump of God ? then he will wish, with all the vehemency that is possible, and with such confusion as no man can now imagine, that he were not the sinner he is. He shall wish this, and wish it in vain ; for he cannot, by all the wishes that are possible, become other than he is. Those wishes can make no alteration in the state of his soul ; and those means which were provided, in order to the conversion of a sinner, now are not. The time, in which that change should have been made, is gone ; is gone for ever. The despairing soul of a wicked man shall cry out, in agonies more violent and insupportable than those of death, “ O that I were not among the enemies of God, “ this accursed and forlorn society to which I belong ! O that I could now be changed into another

“ther man; and that I were as contrary to what
 “I am, as is possible! But he that shall utter
 such wishes, shall know, that he must be * judged
 according to what has been done by him in the
 body in time past; and that he is now such an one,
 as his past wicked life has made him to be: what
 he now is, does depend upon what he has former-
 ly done; and the character of a wicked man is,
 that he is one who has lived wickedly, and never so
 repented as to live otherwise. This is the quality
 of a sinner; and this is no more to be put off by
 any wishes that can be made, or any action that
 can be done by him, at last, than he can make
 that not to have been done which was done, or
 make that to have been done which was not
 done. All the consternation and exclamation
 that a man is capable of, can make no alteration
 in the state of his accounts, which is drawn up ac-
 cording to what is past. Yet cannot sinners see
 what the final condition of such will be, without
 wishing, in the most passionate manner, that they
 were not what they are; that they were not the
 sinners they are.

2. Wicked men shall at last wish, they were
 those righteous persons they are not. When sin-
 ners appear to themselves what they are, and ap-
 pear unto the judge †, who knows them more per-
 fectly than they can know themselves; they do
 also see others, who are contrary to them in their
 lives and characters. They know who they are,
 and what manner of persons they are whom they
 scorned and hated, whom they maligned and per-
 secuted; and they know what the reason was of
 their ill-will against them, and their contempt of
 them. They lived among such as were righteous,

* 2 Cor. v. 10.

† 1 John iii. 20.

such as minded the things of a better world, and sought their satisfaction from the hopes of heaven and their communion with God; who employed the greatest part of their care and time, in impressing upon their souls and lives the image of God, that so they might be fitted, by the likeness of God, for the enjoyment of him. They chose the exercise and the company of those who studied divine wisdom, and practised divine virtue. They kept themselves * unspotted from the world; and would not, † for the sake of carnal pleasure, or earthly riches, or secular honour, adventure upon those wicked courses that others took. By this the righteous were distinguished from the wicked, and became contrary to them. For this they were hated by the wicked, and shut out of their friendships and affections. The characters of holiness that appeared upon their speech and conversation, did manifest what manner of persons they were, and such persons sinners had in abomination.

By the same marks which formerly sinners knew and distinguished the righteous as the objects of their malice, they shall at last remember them with emulation; wishing themselves were such as these, once despised and persecuted, righteous men are. Sinners shall wish then, at death and judgment, that they themselves had been as much rejected and injured as the righteous were; so they might, at the "great and terrible day of the Lord," stand before the divine tribunal, with that advantage which the righteous do. But as the righteous shall then have their character and distinction, according to what they did in the body; so the sinner, who did not those things but the contrary, cannot, with all

* Jam. i. 27.

† 1 John ii. 16. 1 Pet. iv. 4.

his outcries and importunities, make himself such an one as the righteous are. He cannot put on so much of the similitude of the righteous, as once was done in hypocrisy: he is not a righteous person, and he cannot make a shew of such an one; he cannot then personate a religious man: if he should pretend to it, in any form whatsoever, he would be discovered: he cannot place himself among the righteous, or expect to pass for such an one: he cannot mingle with the saints, or come into the * assembly of those, whose company he shunned while he was on earth. Nay, he cannot then act the part of a dissembler; he cannot pretend to that reverence of God, and love of good men, which the hypocrite used to do, and which perhaps himself has sometimes done in the course of his past life.

Thus shall wicked men wish at last, and in vain, that they were not what they are: and that they were what they are not, what they cannot, for ever, be.

We see what that good is which wicked men desire, but the righteous only can enjoy, viz. the character and the reward of the righteous. Religion is the foundation of happiness, and happiness is the perfection of religion. That religion, and that happiness, wicked men shall desire at last, and when they have a distinct view of the last things; wishing they had lived that religion, and that they might enjoy that happiness. But the righteous are they alone, who have lived religiously in this world; and the righteous are they alone, who can live happily for ever. This is that † great good which wicked men necessarily and unavoidably desire, but the righteous only can enjoy.

* Psal. i. 5.

† Summum bonum.

From this truth we may reprove the wicked, encourage the righteous, and admonish all men.

1. From this truth we may reprove the wicked; because, by this, it is manifest their wickedness is inexcusable, and their hopes are vain. There is a notorious contradiction between their lives and their desires, while they wish for the happiness of the righteous, and chuse what renders them incapable of it. They shall be “*judged out of their own mouths,” and their own hearts shall condemn them.

2. By this truth the righteous are approved and encouraged in their duty, and their expectation; because they live according to the constitution of things, and the declaration of God. They live, as the consciences of the wicked tell them they ought to live, and as they shall wish at last they had lived. The righteousness of the righteous is approved by all true wisdom, and those who calumniate the religious are reproached by their own hearts for so doing.

3. This truth may be of use to admonish all men, to live the life of the righteous, and that their “†early beginning” be like his; and then “they shall die the death of the righteous, and their “last end shall be like his” too.

And since this will at last be the most serious wish of all men; since those who hated the life of the righteous will wish they might “die the death of the righteous, and that their last end may be “like his:” what can be more proper for the conclusion of this discourse, than that wish of Moses, “†O that they were wise, that they understood

* Luke xix. 22.

† Eccl. xii. 1.

‡ Prometheus Epimetheus. Deut. xxxii. 29.

“this, that they would consider their latter end!” If men were but so kind to themselves, and so provident for eternity, as before the great day of decision comes; now, while they are preparing for it, to place themselves, by a suitable exercise of faith, in those circumstances, in which they must stand at the last day; and then look upon themselves, as they are at the time of such representation: did a wicked man, who knows the transgressions of his life, and that feels the remorse of his conscience, did he suppose himself laid upon a bed of sickness and death, and view his circumstances as they will at last be, if he dies such an one as he now is; did he suppose his soul separating from the body, and departing into the secret and invisible society of the dead; did he suppose the last trump sounding, and himself, among the rest of mankind, awakened out of the sleep of death, by that dreadful alarm; did he represent to himself the great and universal assembly standing together upon the face of the trembling earth, and beholding the Son of God descending from heaven, in the glory of his Father and his holy angels; did he suppose the judgment-seat placed, and the Son of God set down upon it, the books opened, that of the law of God and gospel of Christ, that of men’s lives and consciences, and the dead ready to be judged according to the things written in those books; did he consider the distinction and separation of good from bad *, the one placed at the right hand, and the other at the left hand of the glorious Judge; did he hearken to the sentence that will then be

* Matth. xxv. 33.

Dextera, quæ Ditis magni sub mœnia tendit;
Hac iter Elysium nobis: at læva malorum
Exercet pœnas, & ad impia Tartara mittit.

VIRG. Æn. l. 6.

passed

passed upon each man according to his deeds, and view, by faith, the execution of that sentence; looking upon the wicked as falling headlong into the bottomless pit, and looking upon the righteous ascending their thrones of glory: I say, did wicked men often and seriously represent these important truths unto themselves, did they thus consider their latter end, what effect would that consideration have upon them?

Thus to do, would be their wisdom; for thus it will be with them at last: and by a due and timely considering, they may prevent the worst things being their portion. If men did consider, they would say, with the greatest seriousness, "Let me die the death of the righteous, and let my last end be like his." And knowing such a wish cannot be verified merely by vehement desires and passionate expressions, they might, at one time or other, be persuaded by such considerations, "to live the life of the righteous;" and, if they did so, they should also "die the death of the righteous, and their last end should be like his:" that would be their everlasting portion. * They should then, not only make their wishes, but also have what they wished; they should, at their great extremity, be "received into the joy of their Lord."

* Quo fata trahunt virtus secura sequetur. Luc. 1. 2.

A PLAIN

A PLAIN and SHORT
DISCOURSE
CONCERNING THE
NATURE
OF THE
LORD'S SUPPER,
AND THE
END of CELEBRATING it.

To which is added,

A PARAPHRASE of all those Places
in the NEW TESTAMENT, wherein the
LORD'S SUPPER is mentioned.

and ...
has ...
A Plain and Short

DISCOURSE

CONCERNING THE

NATURAL

OF THE

LORD'S SUPPER

AND THE

END of CELEBRATING it.

To which is added

A PARAPHRASE of all those Places
in the New Testament, wherein the
Lord's Supper is mentioned.

A
PLAIN and SHORT
DISCOURSE

Concerning the
NATURE of the LORD'S SUPPER.

IT has with great wisdom been always judged fit, that men should be admitted into the fellowship of that religion they profess, by some solemn rite of initiation; and that men should be frequently reminded how their religion obliges them to live, by repeated ceremonies of commemoration. So it was in all the false religions that were invented by men; and so it has been in the true religions that were established by God.

Thus men were admitted into the fellowship of the Jewish religion, by circumcision; and were reminded of the obligations of their religion, by the three yearly festivals. We Christians are admitted into the fellowship of our religion by baptism, and we are reminded of the obligations of it by the Lord's supper. There is but one baptism, as there is but one admission; we are baptized but once, because we are admitted into the number of the disciples of Christ but once. To pretend to re-

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ceive

ceive those into the church of God, who are in it already, is absurd; and therefore we are but once initiated.

But, as it is necessary that they who profess the true religion, should live according to it; so, because men are apt to forget and neglect their religion, therefore it is requisite they should be often put in mind of the obligations they are under from their religion; and that they be often persuaded to live as they are obliged.

For this great and wise purpose the Lord's supper is appointed, viz. For a solemn remembrance of the setting up the religion by the Son of God, our Saviour, at his death; that by such a sensible commemoration, we may be prevailed with to live as Christians. I shall,

First, Manifest this to be the design of our blessed Lord in appointing his supper: and,

Secondly, Draw some instructions from thence concerning the celebrating of the Lord's supper.

First, I shall manifest this to be the design of our blessed Saviour in appointing his supper; by it to remind his disciples of the obligations they are under from his religion, and to persuade them to live according to those obligations.

The design of our Saviour in this institution, will best be understood, by the words he used when he first appointed it; and the meaning of those words must be gathered from the use of them in the holy scripture. And what I have to say to this purpose, I shall comprehend in the following particulars:

1. The Jewish religion when it was set up, was called the covenant; and since, with respect to the Christian religion, the first and old covenant.

The

The Christian religion also is called the covenant; and, by way of distinction from the Jewish religion, it is called the second and new covenant.

That the Jewish religion was called the covenant, see Exod. xxiv. 8. and the word, which we there translate covenant, is, in the translation of the LXX, Διαθήκη; the same which is the title of the two volumes of the scriptures, the Jewish and Christian; and, when used in those scriptures, is translated by covenant, or testament.

As the Jewish religion, considered absolutely in it self, is called the covenant^a; so, compared unto the Christian religion, it is called the first and old covenant, or testament; and the Christian religion is called the second and new covenant, or testament^b. “If the first covenant had been faultless, then should no place have been sought for the second. For, finding fault, he saith, Behold the days come, saith the Lord, when I will make a new covenant,” &c. and, “In that he saith a new covenant, he hath made the first old.” &c.

Thus, as the Jewish religion is called the first and old covenant, or testament; so the Christian religion is called the second and new covenant, or testament. And this title is given to the books, in which the doctrine of the Christian religion is contained; the new testament, or covenant, *Καὶνὴ Διαθήκη*, to distinguish it from the Jewish religion, and the books in which the doctrine of that religion is contained, which is called the old testament or covenant, *Παλαιὰ Διαθήκη*.

The word *Διαθήκη* signifies a law, and a covenant, and a testament or last will^d. A law has the na-

^a Heb. vii. 8, 9, 10. and Heb. ix. 16, 17. ^b Heb. viii. 7, 8. ^c Jerem. xxxi. 31—34. ^d Vid. GROT. ad Tit. N. T.

ture of a covenant, and a covenant has the nature of a law, as Aristotle observes; and so we sometimes speak, calling the Jewish religion the old law, and the Christian religion the new law. And as a covenant lays upon men such an obligation as a law does, so when the covenant is between superiors and inferiors, and especially when it is between God and men, it comes nearer to the nature of a law.

A last will or testament has also the nature of a covenant and a law; for it obliges those who are concerned, according to its tenor; and they, who would receive any benefit from such a will or testament, must perform the conditions required in it. And as both these religions were established by blood, and the Christian religion was established by the death of Christ, so the new covenant has the similitudes of a will or testament; "For where a testament is, there must also of necessity be the death of the testator," whose will and testament it is.

2. The Jewish religion, or the old and first covenant or testament, was set up by sacrifice; and the blood of the sacrifice is called the blood of the covenant.

The Christian religion, or new and second covenant or testament, was also set up by sacrifice, i. e. the death of Christ; and his blood is called the blood of the covenant, and, distinctly, the blood of the new covenant or testament.

The Jewish religion, the old and first covenant or testament, was set up by sacrifice; therefore God says concerning the Jews, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." And how

* Heb. ix. 16.

† Psal. l. 5.

that was done, we may see, *Exod. xxiv. 3.* Moses, the mediator of that covenant between God and the Jews, came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, "All the words which the Lord hath said will we do."^g The words of this covenant Moses wrote in a book, and offered sacrifice, and took the book of the covenant, and read in the audience of the people, and they said, "All that the Lord hath said will we do, and be obedient." And as Moses had sprinkled half of the blood upon the altar of God, so he took the other half of the blood and sprinkled it on the people^h, and said these remarkable words, "Behold the blood of the covenant which the Lord hath made with you, concerning all these wordsⁱ." Thus God made the first and old covenant with the Jews by sacrifice; thus he set up the Jewish religion.

The Christian religion, or the second and new covenant or testament, was also set up by the sacrifice of the death of Christ; and for this reason, his blood is called the "blood of the new testament"^k or covenant, to distinguish it from the blood of the old and first covenant or testament. So it is called, after the example of Moses, and with allusion to that expression of his, "Behold the blood of the covenant^l." The night before our Saviour died, he spake of his blood, as the "blood of the new testament^m." And with small variation of words, to the same sense, he said, "the new testament in my bloodⁿ."

With relation to this, there is mention of "sanctification and sprinkling of the blood of Jesus

^g *Exod. xxiv. 7.*
xxvi. 28.

^h *ver. 6.*

ⁱ *Exod. xxiv. 8.*

Mark. xiv. 24. *Luke xxii. 20.*

^l *ver. 8.*

^k *Matth.*

^m *Matth. xxvi. 28.*

ⁿ *1 Cor. xi. 25.*

"Christ."

“Christ.” And of those who live contrary to the religion of Christ, it is said, “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?” By the blood of the covenant we are consecrated and made holy unto God; and if we sin wilfully, contrary to that consecration, we act as those who account the blood of that covenant an unholy thing. By this blood of the covenant we are obliged to be holy; and by the death of Christ, whose blood that is, the Christian religion was set up, or the new covenant established.

And the word sometimes signifies a testament, or will: “Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth: whereupon neither the first testament was dedicated without blood,” &c. where the apostle recounts the history of setting up the Jewish religion by sacrifice, as it is Exod. xxiv.

3. The Jewish religion, or the first and old covenant or testament, was founded upon the Israelites deliverance out of Egypt; as is manifest from the preamble to the decalogue, which is the words of the covenant. And the Christian religion, or second and new covenant or testament, was founded in the deliverance or salvation of mankind by Jesus Christ.

The Jewish religion, or the first and old covenant or testament, was founded upon the Israelites temporal deliverance out of Egypt; and as Moses was the deliverer of that people, so he was the

^o 1 Pet. i. 2.

^p Heb. x. 29.

^q Heb. ix. 16, 17, 18.

mediator of that covenant. This therefore God made the preamble to his law of the ten commandments; "God spake all these words, saying, I am "the Lord thy God^r," or Jehovah thy God: Jehovah being the name by which God had peculiarly made himself known to the Jews. "God spake "unto Moses, and said unto him, I am the Lord^r;" I am Jehovah. And "I appeared unto Abraham, "unto Isaac, and unto Jacob, by the name of God "Almighty^t;" El-Shaddai. "I am the Almighty God^u;" I am El-Shaddai. That was the name whereby God made himself known unto Abraham, Isaac, and Jacob: but by my name Jehovah was I not known to them. Jehovah was the name God used at the delivery of the Jews out of Egypt, and is the importance of that, I AM that I AM.

Thus therefore God prefaced the decalogue, "I "am the Lord," or Jehovah, "thy God, which have "brought thee out of the land of Egypt, out of "the house of bondage; thou shalt have no other "Gods before me," &c. Thus God mentions the deliverance of that people out of Egypt, as the foundation of the covenant he made with them. They were the people whom he had redeemed from their enemies, and with them he made this covenant. The ten commandments are called "the "words of the covenant;" and therefore the preface to the ten commandments is the foundation of that covenant. "He wrote upon the tables "the "words of the covenant, the ten commandments^z." And, for this reason, the tables are called the "tables "of the covenant^z." And these tables were put in the holy chest, or ark; which is also called the

^r Exod. xx. 1, 2.^s Exod. vi. 2, 3.^t Gen. xvii. 1.^u—xxxv. 11. —xlvi. 3.^z Exod. xxxiv. 28.

Deut. ix. 9, 11, 15.

“ark of the covenant^a.” Moses does indeed speak of more than the ten commandments, even “all the words of the Lord, and all the judgments^b,” but the decalogue was a principal part, as we have seen. And Moses puts all together, and instances in the decalogue: “Moses called all Israel and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb;” i. e. at mount Sinai, which is the same hill, for one side of it was called Horeb, and the other side was called Sinai^c: “The Lord made not this covenant with our fathers, but with us, even with us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire (I stood between the Lord and you at that time, and was mediator, to shew you the word of the Lord, for ye were afraid by reason of the fire, and went not up into the mount^d) saying, I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage; thou shalt have no other Gods,” &c.

The sabbaths were a sign that the Jews did belong unto God: “Verily my sabbaths ye shall keep; for it is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctify you^e.” And, in the fourth commandment, the reason of the sabbath is given, viz. their deliverance out of Egypt; “Remember that thou wast a bondman in the land of Egypt, and that the Lord thy God

^a Josh. iv. 7. Judges xx. 27. and 1 Sam. iv. 3. 1 Chron. xvii. 1. Jer. iii. 16, and Heb. ix. 4.

^b Exod. xxiv. 3. Deut. v. 1, &c. 5.

^c Dr. LIGHTFOOT. V. 1. p. 711. Sept. 24.

^d Exod. xix. 5, &c. 9, 16, 19.

^e Exod. xxxi. 13.

“brought

“ brought thee out thence, with a mighty hand,
 “ and with a stretched-out arm; therefore, the Lord
 “ thy God commanded thee to keep the sabbath-
 “ day ^s. ”

Thus the Jewish religion was set up, and the old and first covenant established among the Jews, with a special reference to their deliverance out of Egypt, which was a temporal salvation.

The Christian religion, or the second and new covenant or testament, was established upon the spiritual deliverance or salvation of mankind by Jesus Christ: and the Son of God was the Saviour of men, and the mediator of the new covenant. The Christian religion was set up at and by his death, and he was the author of that religion, ^a he is the mediator of the new testament; that, by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance. Christ saves us from sin; and this he does by his death, which is the great propitiation, and, as such, an obligation to repentance, and an assurance of pardon. So ^b repentance and remission of sins are preached in his name.

The sacrifice of propitiation did of old imply a profession of repentance, and an assurance of pardon; and the sacrifice of the death of Christ, does most indispensibly bind us to repent, and most strongly assure us of forgiveness: “ In whom we
 “ have redemption through his blood, the forgive-
 “ ness of sins, according to the riches of his grace. ^d ”
 And, “ my blood of the new testament, which is
 “ shed for many, for the remission of sins ^e. ”

^s Deut. v. 15. ^a Heb. ix. 15. ^b Matt. i. 21. Luke xxiv. 47.
 ^d Eph. i. 7. ^e Matt. xxvi. 28.

Thus

Thus was the Christian religion set up, or the new covenant established, by the death of Christ our Saviour, and is founded in that salvation which he wrought out for us.

4. The Jewish feasts were a commemoration of the setting up the Jewish religion, or old and first covenant or testament; and the Lord's supper is a commemoration of the setting up the Christian religion, or the new and second covenant or testament.

The Jewish feasts were a commemoration of the setting up of the Jewish religion; and were designed to remind them of the obligations of their religion, and to persuade them to live according to those obligations.

Those feasts were three, viz. That of the passover, that of pentecost, and that of tabernacles. The ^f feast of the passover was kept in memory of the Israelites deliverance out of Egypt. In which the covenant God made with them, or the religion that God established among them, was founded ^s. The feast of pentecost was kept in memory of the delivering of the law at mount Sinai; where God made his covenant with the Jews, or set up the Jewish religion. The feast of tabernacles was kept in memory of the Jews dwelling in tents in the wilderness: "Ye shall dwell in booths seven days; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt ^h."

But there was more in this feast, than merely this remembrance of their fathers dwelling in tabernacles in the wilderness; for God had declared, he would dwell among them, and had ordered a taber-

^f Exod. xii.

42, 43.

^s Exod. xix. i, 11.

^h Levit. xxiii.

nacle to be built for that purpose. But when the Jews broke his covenant by their worshipping the golden calf, God put a stop to the building his tabernacle, till Moses had interceded with God for their pardon; and having obtained it, and a second copy of the law in tables of stone, Moses came down from the mount with the glad tidings, that God would dwell among them, and that they should proceed in building his tabernacle: so they pitched the tent, and went on with the work, and kept that day, viz. the tenth day of the seventh month, the first day of the feast of tabernacles, as the day of expiation, and the rest of the festival with exceeding joy, in remembrance that God would dwell among them.

Thus the passover did commemorate their deliverance out of Egyptⁱ, pentecost the delivering of the law, tabernacles the dwelling of God among them^k; and, all together, the setting up the Jewish religion, and their obligations to live according to that religion^l.

The Lord's supper is a like commemoration of the setting up the Christian religion, the second or new covenant, which was by the death of Christ. Our blessed Saviour appointed this supper the night before he died, and commanded his disciples to celebrate it in remembrance of him who was the author of their salvation, and of their religion: he said, "This do in remembrance of me:"^m and, in another place, "This do in remembrance of me; drink it in remembrance of me." And, "as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come."ⁿ

ⁱ D. L. V. i. p. 477. and 964, &c. ^k Lev. xxiii. 34, &c.

^l D. L. V. i. p. 715. Sect. 30.

^m Luke xxii. 19.

ⁿ 1 Cor. xi. 25, 26.

The body of Christ was to suffer upon the cross, his blood was to be poured out; i. e. he was to die. This death of Christ was the expiation of sins: and at the death of Christ the Christian religion was set up; by the death of Christ, the new covenant was established. So that, as the Lord's supper is a commemoration of the death of Christ, and as that had reference to the new covenant in his blood, or the religion that he set up; so the Lord's supper is a remembrance of the setting up the Christian religion, at and by the death of Christ.

And as we are by baptism initiated and admitted into the fellowship of the religion of Christ; so by the Lord's supper we are reminded of the setting up this religion, and of the obligations this religion lays upon us. This is manifest from the words of our blessed Saviour, when he first celebrated and instituted his supper. This religious feast of bread and wine, is a remembrance of the setting up the Christian religion, by and at the death of Christ: and the body of Christ was wounded, the blood of Christ was spilt at his death. His blood was the blood of the new covenant, or that by which the Christian religion was established; as the blood of the sacrifice was the blood of the old covenant, by which the Jewish religion was set up.

The bread in the Lord's supper, is the sign or remembrance of Christ's body broken; ° the wine in the Lord's supper, is the sign or remembrance of Christ's blood poured out: i. e. They are together the remembrance of his death, at, and by which, the new covenant was established, or the Christian religion was set up.

° Body, i. e. death of Christ. V. Rom. vii. 4. and 1 Cor. xi. 29.

And as the great events and the festival solemnities of the Jews were types of Christ; so the three festivals did concenter in him. The Jews deliverance out of Egypt was a type of our salvation by Christ; and as this deliverance was commemorated by the passover, so Christ died at that feast. And as the delivering of the law, and setting up the Jewish religion, and establishing the old covenant, was typical of Christianity; so, at the feast of pentecost, by which the Jews commemorated the establishment of that covenant, the Holy Ghost^p came upon the Apostles, and by that the Christian religion was compleated and confirmed. And as the feast of tabernacles was a memorial of God's dwelling among the religious Jews; so, if Christ was born at that time, "God did dwell, or "tabernacle in our flesh^q;" and Christ was, "Immanuel, or God with us^r."

What these three festivals were unto the Jews, viz. memorials of God's setting up his true religion among them, with the obligations and advantages thereof; the same the Lord's supper is to us Christians, viz. a memorial of God's setting up his true religion among us by the death of his Son, together with the obligations and advantages thereof. Thus we see the true meaning of the Lord's supper; the doctrine of which, as contained in the holy scriptures, is briefly this:

1. The Jewish religion when it was set up, was called the covenant, and since, with respect to the Christian religion, the first and old covenant. The Christian religion is also called the covenant, and, by way of distinction from the Jewish religion, the second and new covenant.

^p Acts ii.

^q John i. 14.

^r Isaiah vii. 14.

2. The Jewish religion, or the old and first covenant or testament, was set up by sacrifice; and the blood of the sacrifice is called the blood of the covenant. So also the Christian religion, or new and second covenant or testament, was set up by sacrifice, i. e. the death of Christ; and his blood is called the blood of the covenant, and, distinctly, the blood of the new covenant or testament.

3. The Jewish religion, or the first and old covenant or testament, was founded upon the Israelites deliverance out of Egypt; as is manifest from the preamble to the decalogue, or ten commandments, which is the words of the covenant. And the Christian religion, or second and new covenant or testament, is founded in the deliverance and salvation of mankind by Jesus Christ.

4. The Jewish feasts were a commemoration of the setting up the Jewish religion, or old and first covenant or testament; and the Lord's supper is a commemoration of the setting up the Christian religion, or the new and second covenant or testament.

“The law was our schoolmaster to bring us to “Christ” :” the Jewish religion was a preparative for the Christian. And in these things there is a similitude between what was done at the setting up the Jewish religion, and for the commemoration of it; and what was done at the setting up of the Christian religion, and the provision for the commemoration of it. Also the words and phrases used concerning both the religions are alike; and we shall understand what is meant by those phrases which are used concerning the setting up of the Christian religion, at and by the death of Christ, if we con-

sider what is meant by the like phrases used concerning the setting up of the Jewish religion, and the commemoration thereof.

The design of both commemorations was to persuade those who profess the true religion, to live according to that religion which they profess.

Thus I have manifested, what the design of our blessed Saviour was in appointing the Lord's supper: viz. To remind his disciples of the setting up his religion by his death; and to remind them of the obligations they are under therefrom, and the advantages they are capable of thereby.

II. I shall make some inferences from hence, by way of instruction, concerning our celebrating the Lord's supper, viz. 1. Concerning the preparation necessary thereunto: 2. The exercises of devotion thereat: and 3. The life which must be consequent thereupon, and which we are influenced unto thereby.

1. We may from hence learn what preparation is necessary to the celebrating the Lord's supper, viz. Such a resolution of living according to this religion, as will be effectual: for if the design of the Lord's supper be a remembring the setting up the religion of Christ by his death; then we, who solemnly remember this in obedience to his command, must do it with a resolution to live according to this religion. the setting up of which we remember. When the Jews were to receive the law at mount Sinai, where the old and first covenant or testament was established, where the Jewish religion was set up; the people were to "prepare themselves^b" that day: and Moses received a command to "sanctify the people^c," and he did it.

^b Exod. xix. 10. ^c ver. 14, &c.

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That preparation was ritual; but the words, in which their consent was required, shew that the preparation was spiritual, viz. A preparation to declare with truth that they "would live"^a according to the religion God set up among them. And as their festival memorials centered in this, viz. A remembrance of the religion God had set up among them; so the spiritual preparation for the festival, was their steady and effectual resolutions to live according to that religion, the setting up of which they solemnly remembered.

And so it is with us. We are then prepared acceptably to remember the setting up the Christian religion by the death of Christ, when we are unchangeably and effectually resolved to live according to that religion. And as the Lord's supper is that memorial; so our preparation for the Lords supper, is no other than a preparation of mind to live according to that religion, the setting up of which the Lord's supper is a memorial of.

The Jews did distinctly remember their deliverance out of Egypt, and God's dwelling among them, first in the tabernacle, and then in the temple. They did also remember the giving of the law, establishing the covenant, and setting up their religion; and all the joy and thankfulness for the benefits of being God's people pointed to this, their living according to his religion. And so we Christians may well remember the salvation by Christ, and the inhabitation of God by the Holy Ghost, and the setting up our holy religion: but all our joy and thankfulness must center in our living according to our religion. Nor can there be any other preparation for the thanksgiving at the Lord's supper, for that eucharistical devotion, but

^a Exod. xxiv. 3, 7.

a full preparation of mind to live according to that religion, the setting up of which, by the Son of God at his death, we do commemorate.

2. Our devotions at the Lord's supper must be of the same nature: we must consider well, what the religion we profess is; who the author of it, viz. The Son of God incarnate; and what the establishment of it, viz. The death of him. And as there are peculiar considerations of every one of these, so we must affect our hearts with those considerations; that they may prevail with us then to resolve as the Jews did, at the setting up their religion, "all that the Lord hath said we will do, and be obedient."

Thus to remember Christ at his death, is considerable; and, they who do thus celebrate the Lord's supper, are in no danger of eating and drinking unworthily. But those who solemnly remember the death of their Saviour, and the setting up his religion thereby, without any true and lasting intention to live as that religion obliges them; they who pretend to celebrate this memorial, when they resolve to live wickedly, and contrary to that religion, and so tread underfoot the Son of God, and count the blood of the covenant, his blood, where-with they were sanctified, an unholy thing: "they are guilty of the body and blood of our Lord, and eat and drink judgment to themselves, not discerning the Lord's body;" not distinguishing the death of Christ in that remembrance as they ought to do.

The Lord's supper, if it be celebrated aright, is itself a preparation to a religious life; and a resolution for a religious life, is the summary preparation for that supper. Nor can we, with a sincere joy and thankfulness, remember the setting up

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our religion by the death of Christ, unless we love our religion, and resolve to live religiously.

3. The life, consequent to this commemoration, must be agreeable to that religion, the setting up of which we commemorate. The Jews did not remember what God had done for them, and what religion he had set up among them, merely for the remembrance sake; but they remembered the setting up their religion, that they might be persuaded by such remembrance to live according to their religion. They did therefore remember what God had done for them, and what God would do for the religious, to this end, that they might be persuaded to live according to his religion set up among them. And so we Christians remember the setting up our religion by the death of Christ, not merely and ultimately for remembrance sake, but that by such remembrance we might be persuaded to live religiously. And for this same end we remember what the Son of God has done for us, and what he will do for the religious; that by such remembrance we may be persuaded to live religiously according to his institution.

A religious life, according to the gospel of the Son of God, is necessary to our eternal happiness; and the memorial of the Lord's supper, is in order to that religious life. If, after the Lord's supper, we do live religiously, through the influence of the remembrance there celebrated, we then receive the Lord's supper to good and great purpose; but if we do not so live religiously after it, the Lord's supper is in vain to us.

Let us not therefore, if we be wicked, deceive ourselves by a false and preposterous notion of things. There is not any ritual preparation for the Lord's supper, by the devotions of a week before, that can qualify impenitent sinners to receive they
know

know not what benefit thereby, and they know not how. The Lord's supper is, to a wise and serious Christian, an obligation to a religious life, and that religious life must be according to the gospel, in which we see what that religion was which Christ set up at his death, which we remember in his supper.

To conclude: when we are about to celebrate the Lord's supper, which is called the communion, or fellowship of his body and blood, we must consider how St. Paul exhorts us to approve our selves to God, when we eat this bread and drink this cup. For the Lord's supper is not like our own meals, in which we eat and drink for natural necessity or pleasure; but it is a religious performance, in which we remember the death of our Saviour, and the obligations to our religion. And as the privilege of those is very great, who, by repentance, and faith, and obedience, are true disciples of Christ; and as they rightly commemorate his death, in whose life the life of Christ is manifest; so their condemnation is just, who, notwithstanding that they so often remember the death of Christ, at which and by which the religion which they profess was set up, yet do not live as his disciples, but as his enemies; they sin against the death of Christ, and unless they truly and effectually repent and amend, his blood will be upon them to their eternal destruction. Nor are they sure to escape the judgments of God, even in this world, who so highly provoke him by their presumptuous wickedness.

Consider therefore well with yourselves, what the temper of your hearts, and the course of your lives are: whether you be such as God does approve, or such as God does condemn. Renew your repentance, exercise your faith; amend what is

amiss in your lives ; love God above all things, and love your neighbour as you love yourselves ; live soberly, righteously, and godly, in this present world, and let the remembrance of the death of Christ prevail with you so to live. Give also unfeigned thanks and praise unto God, for sending his Son into the world to save mankind from sin ; and who to this end lived subject to the afflictions of this mortal state, and suffered the painful and cursed death of the cross for us, when we had deserved the worst we could suffer by our sins ; which sins we are obliged, by the blood of our Saviour, and by the hopes of pardon, to forsake. And to the end that the consideration of the love of Christ, in living and dying for us, might never be forgotten, but might effectually prevail upon us to live as his redeemed ; he has appointed this his supper to be often celebrated in remembrance of him and his death. For this purpose, when we are assembled at the proper time and place, let us call to mind what the son of God has done and suffered for us ; and let us give glory to God for this inestimable mercy, and let us devote ourselves, souls and bodies, unto him, which is our reasonable service.

P R A Y E R.

MOST great and glorious God, the God and Father of our Lord Jesus Christ, by whose name we are called ! we do not present ourselves before thee with any confidence in our own righteousness, but humbly confess our sins, and implore the forgiveness of them. We are wretched dust and ashes, less than the least of all thy mercies, and have

have deserved the severest of thy judgments. But thou hast assured us by thy son, our Saviour, that thou wilt pardon the sins of those who repent and live religiously; and thou hast obliged us by this blessed hope so to do.

We depend upon thy promise in Christ, and assure ourselves of thy grace to enable and dispose us to live as he lived; and we cannot but approve those sacred obligations which the death of thy Son has laid upon us. Grant that the remembrance thereof which we celebrate in his supper, may for ever abide upon our souls, and constrain us to live unto him, who died for us; that we may at last live for ever with him, and give glory unto thee who hast redeemed us by his blood. Amen.

THE bread which we break, is the memorial of the body of our Lord Jesus Christ, its being given for men, as the propitiation for sin; we take and eat this in remembrance of him.

The wine which we drink, is the memorial of the blood of our Lord Jesus Christ, which was shed for men for the remission of sins; we drink this in remembrance of him.

As often as we eat this bread, and drink this wine, we do shew forth the Lord's death; by which we are obliged to repent and live religiously, i. e. soberly, righteously, and godly; and by which the religious are assured of the pardon of their sins, and of eternal happiness. Amen.

A PARAPHRASE upon all the places of
the NEW TESTAMENT in which the LORD'S
SUPPER is mentioned, viz,

MATTH. xxvi. 26, — 30. MARK xiv. 22, — 26.

LUKE xxii. 19, 20. I COR. x. 15, 16, 17, 21.

And I COR. xi. 17, ad finem.

AS for John vi. In that discourse the Lord's supper was not intended; nor was it, till a considerable time after that discourse, instituted. At the time of that discourse, there was no such thing as the Lord's supper to be spoken of.

If the agreeableness of the phrases used in that discourse, John vi. with the phrases used in the institution of the Lord's supper, prove that discourse, John vi. to be a description of the Lord's supper; then may the like agreeableness of phrases used Isa. xxy. 6. and at the institution of the Lord's supper, prove that of the prophet to be a prediction concerning the Lord's supper.

But, in truth, there is no such agreeableness of the phrases used, John vi. and those used at the institution of the Lord's supper. At the institution of the Lord's supper, our Saviour said of the bread, "This is my body;" and John vi. our Saviour called his body bread, as in the Lord's supper he called bread his body.

John vi. 5, — 14. Our Saviour fed the people with a miraculous multiplication of loaves, and ver. 26. he complained that they followed him, ver. 22, — 25. not for instruction, but for the loaves.

And

And as his custom was, John iv. 7, 10, 13, 14,—and ver. 8, 31,—34. taking a similitude from the occasion, John vi. 32—35. calls his doctrine bread, and exhorts them to mind that doctrine. His hearers, not regarding his manner of speech, gave a further occasion to him to enlarge upon it, and to explain it; when they spake of that manna, the bread from heaven which their forefathers eat, ver. 31. Our Saviour therefore calls himself the bread that came down from heaven, ver. 32, 33. and their conference proceeds in that form of speech, ver. 34, 35, 41, 42, 47,—52. though eating that bread was nothing but believing that doctrine, ver. 28, 29, 36, 40. And because the people said, ver. 52. “How can this man give us his flesh to eat?” he adds, ver. 53,—58. under the same similitude, the necessity of believing in him as their Saviour. And because they objected, that it was impossible to do what he said was necessary, viz. using still the first similitude of eating his flesh, he tells them, ver. 61, ad fin. that they mistook him; for he meant only a spiritual sense, viz. To receive him as the promised Messiah. In Matth. xxvi. he calls bread his body, and John vi. he calls his body bread. If the bread is his body because he called it so; then, with as good reason, his body was bread, because he called it bread. Is the bread in the Lord's supper, Christ's body? and when we eat that bread, do we eat his body? then is Christ's body bread; and it was bread which lived in Judea, and taught our religion, and wrought miracles; it was bread that died and rose again, and ascended into heaven, as it came down from thence, John vi. 31. But both are absurd suppositions; and both are only forms of speech. In John vi. there is not one word concerning the Lord's supper: and the other places

88 A PARAPHRASE on the places where
of the new testament, are all in which the Lord's
supper is spoken of.

I.

MATTH. XXVI. 26,—30.

Ver. 26. As Christ was born in the Jewish nation, so he lived according to the Jewish religion; and, with his disciples, who were also Jews, kept their passover; the institution whereof you may read Exod. xii. and it was at the time of the passover that Christ died. As Christ and his disciples were eating the passover together, Jesus took bread, according to their custom, he being the chief of the company, and brake it in pieces, and gave it to the disciples, using these words as he delivered it; "Take and eat." And to distinguish this bread, which he gave his disciples at the passover-supper, from that morsel of bread which was usually eaten by the Jews at the passover, with a particular thanksgiving Christ added, "This is my body:" i. e. This bread which I now give you, is not any part of the passover, as the disciples, being Jews, might be apt to imagine; but, says Christ, this is an appointment of my own.

Ver. 7. Also he took a cup full of wine, as it was customary for the Jews to do at the passover, giving thanks unto God at the drinking of it; and Christ gave thanks unto God, and gave the cup to his disciples, and bid them every one drink of it: And,

Ver. 28. To distinguish this his cup of blessing from that which was used by the Jews at their passover, and which they also called the cup of blessing, or thanksgiving; Christ added, this is "my blood of the new testament," i. e. Whereas the
blood

blood of that sacrifice, which was offered when the old testament or covenant, i. e. the Jewish religion was set up, Exod. xxiv. 8. was called by Moses the blood of that covenant, or testament; Christ called his blood the blood of the new testament, or covenant; and this blood was to be shed at his death, when the Christian religion was to be set up. And this wine, which was intended as a memorial of his death, is called his blood; as the sign bears the name of the thing signified.

Christ adds, that this blood of his was to be shed, not for Jews only, as the blood of the old covenant or testament was; but for the Gentiles also, for all nations; and therefore for many. All men, under this dispensation, were to be received into the number of the people of God, being obliged to repentance and amendment of life; and upon those terms assured of remission of sins, and eternal happiness.

Ver. 30. And when they had sung an hymn, according to the custom of the passover, they departed.

II.

MARK XIV. 22,—26.

Ver. 22. As Christ and his disciples were eating the passover, ver. 12, — 28. he took bread, and gave thanks to God, or blessed him; and brake the bread, and gave it to his disciples, using these words at the giving of it, "This is my body:" i. e. This bread which I give you to eat, is not any part of the passover, but is an appointment of mine.

Ver. 23. Christ also took a cup of wine, and after he had given thanks unto God, he gave the cup to his disciples, and they all drank of it.

Ver. 24.

Ver. 24. But when he delivered the cup to them, he told them what he meant by it, saying unto them, "This is my blood of the new testament:" i. e. The old testament or covenant was established, or the Jewish religion was set up, by the blood of the sacrifice, Exod. xxiv. and the setting up that religion was remembered by the Jews at the passover: but the new covenant or testament was established by the blood of Christ, and he calls the wine in the Lord's supper his blood of the new testament; because the drinking that wine was to be a memorial of his death, at which the Christian religion was set up, or the new testament or covenant established. And that blood of the new testament was shed for many, for Gentiles, as well as Jews: i. e. for men of all nations, who were admitted into that covenant, or who did profess that religion.

Ver. 25. He added, according to the manner of speaking which Christ frequently used, taking a similitude from the occasion; I will not celebrate this feast any more while I live, thus eating bread and drinking wine as we have done at the passover, and as I appoint you to do in the Lord's supper. But there is a better joy in the other world, than that of feasts; of which nevertheless festival joys are a figure and resemblance; and this joy you shall partake of with me in the kingdom of heaven. So Rev. xix. 9. the happiness of heaven is called the supper of the Lamb: and Luke xvi. 22. he that was admitted into the happiness of heaven, is said to lie in Abraham's bosom, as their posture was at a feast: and Luke xiv. 15. One said, "Blessed is he that shall eat bread in the kingdom of heaven."

There are two passages in St. Luke, one concerning the PASSOVER, Luke xxii. 15,—18. The other concerning the LORD'S SUPPER, Luke xxii. 19, 20.

III.

LUKE xxii. 15,—18.

Ver. 15. CHRIST said unto his disciples, "I have a great desire to eat this passover with you before I die."

Ver. 16. For I shall eat this passover but once more with you for ever: but the heavenly joys which are signified by a religious feast, you shall partake with me; and in my religion, which will be set up at my death, the passover shall cease, and the Lord's supper shall be in use.

Ver. 17. Then taking a cup of wine, as the custom was among the Jews at their passover, which Christ now kept with his disciples; and giving thanks, as their custom also was, he delivered it to the company to drink;

Ver. 18. And added, that this was the last time he should keep the passover with them; that this was the last cup of blessing, that they should drink together at the passover: and that after this, there would be no other religious feast, but the Lord's Supper.

In these verses St. Luke reports what our Saviour did, and said at the passover.

Luke xxii. 19, 20.

Here he reports the institution and celebration of the Lord's supper.

Ver. 19.

Ver. 19. "Jesus after this took bread and gave thanks unto God, and brake the bread, and gave it unto the disciples, and said unto them, this is my body." This is neither the body of the passover, nor any part of it; but this is a peculiar appointment of my own, and has relation to those sufferings, which I am to undergo for you, when by my death I shall make a propitiation for sin; obliging you to repent and live religiously, and assuring those who do so repent, and so live, of the pardon of their sins, and of eternal happiness, according to the tenor of the new covenant or testament; i. e. according to that religion which I shall set up at my death. Therefore you shall hereafter do this in remembrance of me.

Ver. 20. Also, after the passover supper was ended, Christ took a cup of wine, and said, this cup is not the cup of blessing belonging to the Jewish passover, and so to the old testament or covenant, or Jewish religion: but it is the new testament or covenant, or Christian religion, that this cup belongs to; and my blood, which is very suddenly to be shed at my death which is nigh, is the blood of this covenant or testament: by my blood the new testament or covenant is established, and at my death shall my religion be set up. And my death is for you, for your advantage, as the propitiation of sin, and confirmation of the new covenant.

Thus St. Luke reports what Christ did, and said at the Lord's supper.

IV.

I COR. X. 15, 16, 17, 21.

IN this chapter, St. Paul dissuades from paganizing. The chief particular in which some Christians did paganize, was in their eating things offered unto idols: for whereas the Gentiles did make a feast upon the remains of their sacrifices, some Christians did join with them in those feasts, chap. viii. throughout; and those feasts were idolatrous.

This St. Paul dissuades them from in this chapter by the consideration of those judgments, which God was like to send upon Christians, who were his people now, for their idolatry: as he had sent judgments upon the Jews of old for their idolatry, and other sins; notwithstanding they were as much his peculiar people then, as Christians are now. Ver. 1,—14.

St. Paul further dissuades Christians from this, by the consideration of the opposition that there is between Christianity and Paganism; as much as between the true God and false gods: and this he urges ver. 15, ad fin. where he also states the case of eating what was offered unto idols, 25, ad fin. viz. that when they went to buy meat in the shambles, they were not obliged to ask the question, whether that flesh had been sacrificed to idols: but only they were not to join in idol feasts, nor so to use any flesh that had been sacrificed to idols, as to seem unto others to eat it as a thing offered to idols, according to the idolatry of the Pagans. And,

Verses,

Verses, 15, 16, 17, 21.

The apostle shows this opposition, by comparing the Lord's supper, and the idol feasts; supposing, that every religious feast is a communion or fellowship with that God, be it the true God or any false god, to whom that feast is dedicated, and who is honoured by it. Therefore,

Ver. 15. He says, I speak to those who are able to judge of what I say; and I leave it to you to judge for yourselves.

Ver. 16. The cup of blessing, or that wine which we Christians drink with thanksgiving to God, in the Lord's supper, as it is a memorial of his death, so it is a communion of his blood. By it we have communion with Christ considered as dying the propitiation for sin; and the confirmation of the new covenant or testament, or of that religion which was set up at his death, and according to which religion we are bound to live. The bread also which we break and eat in the Lord's supper, being a figure and memorial of his death when his body was broken, is a communion of the body of Christ, or a communion with him, considered as dying for us.

Ver. 17. And the same Lord's supper is a communion of Christians one with another, as well as a communion with Christ. For we Christians, being many persons, are one, as belonging to Christ, and so called his body; even as the bread we eat is one loaf, though made of many grains of wheat. And this communion or fellowship we Christians have one with another in the Lord's supper; where we all drink of the same cup, and eat of the same bread.

Ver. 21. But it is no more lawful to join in the religious feasts of Christians, and in the idolatrous feasts

feasts of pagans, than it is to worship the true God and false gods. The wine drank in the Lord's supper, is the cup of the Lord; the wine drank in the idolatrous feasts, is the cup of devils, or false gods. The table at which we celebrate the Lord's supper, may be called the Lord's table; the table at which they celebrate the idol-feasts, may be called the table of devils. But as we must not worship devils and God, so neither may we drink the cup of the Lord, and the cup of devils; we may not be partakers of the table of the Lord, and the table of devils. Therefore Christians must not paganize, must not be partakers in the idolatrous feasts of pagans; the Lord's supper being the Christians religious feast; and we must not worship the true God, and false gods.

V.

I COR. xi. 17, — 34.

IN this chapter the apostle reproves the Corinthians for their misrepresentation and profanation of the Lord's supper, which were introduced, to the great scandal and danger of Christianity, by the vicious disorders they were guilty of at those entertainments which were made before the celebration of the Lord's supper among them, as the paschal entertainment was before the celebration of it by Christ and his apostles.

Ver. 17. As to what I hear is done by you at the celebration of the Lord's supper, saith St. Paul, I cannot either justify, or excuse it, because by your disorderly behaviour on so solemn an occasion, you are guilty of intolerable wickedness and profaneness; and are not, upon the whole, the better for the religious duty, but the worse for your gross immoralities.

Ver.

Ver. 18. I am informed, and have too much reason to believe the information, that in your assemblies, there are unfriendly and scandalous animosities among you. The judaizing Christians entertain those who are of their own persuasion, with an unchristian partiality; neglecting those, who being Gentile converts, differ from them, Acts xv. and Acts xviii. 1—11, and not only violate charity, at their feasts of charity; but also indulge themselves to an excess, which is inexcusable at all times, and intolerable at this.

Ver. 19. Diversity of opinions in matters of religion, there will be among the professors of it: but, by their good and religious behaviour on such occasions, those who are truly religious will be distinguished from others.

Ver. 20. Those, who are not truly religious, will, by their unchristian and vicious behaviour, expose themselves and their religion; and when they, in that vicious manner, partake of the Lord's supper, they provoke God's wrath against them, for profaning his institution.

Ver. 21. At the previous entertainment, they allow in themselves malicious animosity, and shameful excess; this is inexcusably profane and irreligious.

Ver. 22. That eating and drinking which is for the use and necessity of nature, should be in your private houses, and according to the measures of sobriety: but not to have so much distinguishing regard for the Lord's supper, as not to abstain from gross immoralities, when you are about to celebrate the Lord's supper; this is a very high contempt of religion, and of the son of God our Saviour.

Ver. 23. That which I have taught you, concerning the celebration of the Lord's supper, I was taught

taught by Jesus Christ himself, the author of our religion, and of our salvation ; and that is this,

The Lord Jesus Christ, in the eve of that day on which he died, celebrated the Jewish passover with his disciples, and closed that solemnity, eating bread and drinking wine, with thanksgiving unto God, for the deliverance commemorated thereby, according to the custom and usage of the Jews, Luke xxii. 15,—18.

Ver. 24. After this, he took bread again, and holding it in his hand, he gave thanks unto God, in a form of words suitable to the nature of this institution, and the design of his death : at which the new state of religion under the Messiah, called the kingdom of God, and the new testament or covenant, was set up ; by which, the great propitiation for sin was made, and the salvation of men was effected : and having broken the bread, he gave it to his disciples, and said, take and eat this ; this action is the memorial of my death, which I suffer for you, and for mankind ; do this therefore in remembrance of me.

Ver. 25. Also, after the passover was ended, he took a cup of wine, and holding it in his hand, he gave thanks again unto God, in a form of words suitable to the nature of the institution, and the design of his death ; and gave the cup to his disciples, saying, This action is the memorial of my death, at which the blood of the new testament or covenant, (Ex. xxiv. 8.) is shed, and the state of religion under the Messiah is set up, and the great propitiation for the sins of the whole world is made : drink this therefore in remembrance of me.

Ver. 26. Thus, says the apostle, as often as Christians eat this bread, and drink this wine of the Lord's supper, in obedience to the command of our

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bleſſed

bleſſed Lord, they do a ſolemn action in remembrance of him and his death, until he come again at the laſt day, Acts i. 11.

Ver. 27. Therefore, whoſoever ſhall perform this ſacred action, and celebrate the memorial of Chriſt and his death, ſo unworthily, as not to diſtinguiſh it from the paſchal ſupper, or even from a ſober feaſt, are liable to the judgments of God, as if, in a ſort, they were guilty of the death of his Son.

Ver. 28. Let every one then approve himſelf to God, by a truly religious performance of this ſolemn duty.

Ver. 29. For he that performs it ſo unworthily, as, by his immoralities of malice and intemperance at the very time, to prophane it; will unavoidably bring the judgments of God upon himſelf for ſo doing, not diſtinguiſhing the Lord's ſupper from all other eating and drinking, by a religious and devout celebration of it.

Ver. 30. And, indeed, it is for the prophanation of the Lord's ſupper that ſome of you are ſick, and others dead: the ſickneſs and death among you are the judgments of God upon you for this wickedneſs.

Ver. 31. But if ye would reform theſe miſcarriages, God would withhold thoſe judgments:

Ver. 32. For God ſends theſe judgments upon you, in order to your amendment; that you may not at laſt be eternally damned for your impenitency.

Ver. 33, 34. Wherefore, brethren, my exhortation to you, is, that at your entertainments before the Lord's ſupper, ye receive one another with charity and Chriſtian friendſhip; and that every one be ſure to eat and drink with exact temperance.

And as for other matters, I will give you advice when I ſee you.

PROPOSALS

PROPOSALS

MADE TO THE

REVEREND CLERGY

OF THE

ARCH-DEACONRY of NORWICH;

CONCERNING THE

REFORMATION of MANNERS,

And promoting the

Interest of true RELIGION and VIRTUE;

TOGETHER WITH

A SPECIMEN of the assistance they may afford their
PARISHIONERS for attaining RELIGIOUS KNOW-
LEDGE, and exercising CHRISTIAN DEVOTION.

PROPOSALS

REBELLION

ARCHITECTURE

REBELLION

REBELLION

REBELLION

REBELLION

P R O P O S A L S
T O T H E
C L E R G Y, &c.

REVEREND BRETHREN,

YOU have received the letter of his grace the lord archbishop of Canterbury, sent unto the right reverend the lords bishops of his province : and as the lord bishop of Norwich has, by the arch-deacons, recommended the same unto all the clergy of his diocese ; so, being deeply sensible of the necessity of every one's endeavouring, according to his place and capacity, to promote the reformation of manners, and the interest of true religion and virtue, which is the pious design of that letter ; I resolved to offer unto your consideration some few particulars, which I apprehend useful to this great purpose, hoping it may put every one of you upon further thoughts, by what means, accommodated to the special necessities of your several parishes, religion may be brought to flourish among us.

The standing provisions made by law, in this church and kingdom, either are sufficient for the reformation of manners, or can be made so, only, by our legislators : but the defects charged upon our constitution would not seem considerable, if there were not worse defects in some persons, and bad designs in others.

Through these, or some other means, the gross corruptions of manners are become so enormous, that the whole nation seems justly impatient of those oppressions, which the wickedness of men mutually impose upon one another : for the great

sins of every man are manifestly a mischief to those he is concerned with, when he commits them.

So that, not only the honour of religion, and the glory of God, but the welfare and safety of men, make virtue and reformation necessary; and without righteousness there can be no peace or safety upon earth

That which I would remind you of, in particular, is not any new expedient, but such things as the laws of God and men have always made our necessary duty; and such as cannot be neglected, without the decay of piety, and the frustrating our other labours for making men religious. I do therefore recommend;

I. The setting up religious exercises in all private families.

II. The strict observation of the Lord's-day. And,

III. The teaching them, that these, and such like, are means, in order to the making men religious; but that no man is religious, merely for having used such means.

I. The setting up religious exercises in private families, is fundamentally necessary to the prevalence of religion; and these religious exercises must be for

First, Instruction; and

Secondly, Devotion: in both which, the minister of every parish, may be highly useful to those of his charge. And he is to help and assist them,

First, In such religious exercises as are for the private instruction of the family; and these exercises must be constant and frequent.

One catechism is as useful in the church, as one grammar is in the schools: and that catechism, with which children begin, ought to be, as ours is, very short. But as every one who has studied Christianity,

Christianity, with such application as becomes a guide of souls, has received an idea of his religion from the word of God, according to the special light he stood in, when he took his views of it there; so I think if every minister of learning and experience, did digest those apprehensions of Christianity which are in his own mind, according to the method of the church catechism, and did print and communicate that scheme by which he is continually guided in his public discourses to his parishoners, that it might be read by them at all times; they would not only have their minds stored with the substance of Christianity, but would have the same apprehensions of it that the minister is continually inculcating upon them, in his sermons and advices. In what follows, I have given you a specimen or example of this, according to my own thoughts, by which you will more easily and fully understand my meaning.

Secondly, The religious exercises for devotion, may be in the use of a form of prayer framed according to the sense of the Lord's prayer, an example of which I have added.

And having provided such helps for their instruction and devotion, the masters of families may be advised,

(1.) To read, every morning and evening, some portion of holy Scripture, as out of the Psalms and Proverbs, and the gospel of St. Matthew and St. Luke, &c. as most plain and easy: and then,

(2) To use the prayer formed by the direction of our Saviour, according to the doctrine of his religion*: remembering always to do both with the greatest reverence; because, as in our prayers we speak unto the most high God, so, by his word,

* Luke xi. 1.

God himself speaks unto us, concerning the salvation and life of our souls.

II. The strict observation of the Lord's day, and spending it, intirely, in public and private exercises of religion, will be of excellent use, for the keeping up in the minds of men a sense of God and of their duty, and for the enlarging their knowledge, exciting their affections, and fixing their pious resolutions.

And these exercises of religion may be so varied, that they will not be tedious to any at first; but will be delightful to all that are accustomed to them. And if in the family, sometimes one, and sometimes another, be employed to read, so that none be mere constant hearers, when the family are together; and if each person be permitted, otherwhile to retire and exercise himself, according to his personal inclination; this variety will prevent the fatigue which might discourage, by too long attendance of all the rest upon what one does, and by their confinement too long to one exercise.

If children and servants were all their lives, and in all places, accustomed to such religious exercises, a strong sense of religion would be established in their minds; and their consciences would startle at those temptations, which, for want of such tenderness, they are ruined by. By this preparation, they would be enabled to profit by the public preaching; which, for want of such fundamental instruction, many are incapable of, and for want of such conscience, they have little regard unto.

It is very much through the neglect of this family-religion, that immorality and profaneness has so much prevailed among us; and it is by restoring these religious exercises in families, that the reformation must be made.

III. The teaching every one, that these, and such like religious exercises, are necessary means of religion, but not the whole of it, or what will alone make men truly religious; is also requisite*. Christianity is living honestly, i. e. soberly, righteously, and godly, in all things. A temper of heart, and course of life, conformable to the eternal rule of righteousness, the law of heaven, is the great end and aim of God, in setting up religion; and is the necessary preparation for happiness. So far, only, as the reason of our minds is reconciled to the divine law of righteousness; and so far, only, as men live with delight, according to these measures; so far, and no further, are they truly religious. But he that performs the religious exercises before said, or any others, without making conscience of religious living, doing right to God, his neighbour, and himself, shall be numbered among the unrighteous who shall not inherit the kingdom of God; and shall have his eternal portion with the pharisees and hypocrites.

Our families, therefore, being examples of these religious exercises, we may advise, on just occasions and with prudent seriousness, all masters of families, and teachers of schools, as by law they are obliged, to instruct children in the catechism, and to inculcate upon them the necessity of living according to the letter of the commandments; and our admonitions will not be vain, when in our daily prayers to God for them, our request is, "That our endeavour for their edification and
"salvation, may be effectual through the assist-
"ance of his grace:" and no man, who confi-

* Heb. xiii. 18. Tit. ii. 11, 12.

ders the account he must give of those souls committed to his care, can, without the most sensible concernment for them and for himself, present such supplications unto God.

And God grant we may all so "take heed
"unto ourselves, and to our doctrine, that we may
"both save ourselves, and those that hear us."

I am

YOUR FRIEND and BROTHER

JOHN JEFFERY,

Arch-deacon of NORWICH.

The

The SUM and SUBSTANCE of CHRISTIANITY.

HE that would receive benefit by the public instruction of the ministers of religion, must keep in mind ^a the principles of that religion which is the subject of their discourses. And that I may assist those who attend upon my ministry, as far as it is in my power; I shall lay before them, very briefly, the substance of that doctrine, which I am constantly explaining and inculcating among them.

True religion is obedience to the laws of God; and that religion is made known unto men,

I. By natural reason; and

II. By supernatural revelation.

First, The true religion is manifested unto men by natural reason; in the use of which, we may come to the knowledge of God and goodness, by observing the structure of the world, and the events of providence ^b. For the nature of things, as perceived by the reason of our minds, directs us to the rule of righteousness; the moral perfection of God, his goodness righteousness and truth, being transcribed into the principal commandments of the moral law: and the religion of men being the imitation of God; the doing all the right they can to him, to their neighbours, and themselves.

But, in time, this true notion of religion was overwhelmed by ^c polytheism, idolatry, superstition,

^a Jam. i. 17.

^b Rom. i. 19, 20. Rom. ii. 14, 15.

^c Rom. i. 21—32.

and immorality; and, therefore, it was necessary that,

Secondly, The true religion should be made known to men, by supernatural revelation: and

The first state of religion, which God set up by supernatural revelation, was that among the Jews; consisting of laws moral, ceremonial, and judicial^d. The substance of their religion was contained in the moral law; the ceremonial law related to their ecclesiastical polity; and the judicial law related to their civil polity, which Jehovah, their king and God, set up among them.

This Jewish state of religion is called the old testament or covenant, as the Christian state of religion is called the new testament or covenant.^e But the Jewish religion was at length corrupted by the mixture of polytheism, idolatry and superstition,^f accomodated to it; and a better state of religion was necessary for the making the world truly religious. Therefore,

The second state of religion, which God set up by supernatural revelation^g, was that among Christians; and as this state of religion is the kingdom of God, of which we are subjects, so it is our religion, and our duty, as subjects of this kingdom of God, to obey the laws of the kingdom to which we belong. This state of religion was set up by the Messiah, our lord and king, our law-giver saviour and judge; and the records of this is the New Testament. Therein we have the institution, the demonstration, and the vindication of Christianity: and this is to be the universal religion of all mankind.

^d Pf. cxlvii. 19, 20. Exod. and Levit.

^e Heb. viii. 6—13.

^f Josh. xxiv. 23. ^g 1 Kings xi. 1, &c.

1 Kings xii. 25, &c.

^h Jer. xxxi. 31, 32, Deut. xviii. 15, 18.

Acts iii. 22.

When

Whenever this religion shall be corrupted, by paganish superstitions accommodated to it; ¹ those corruptions must be cast out, and the religion must be reduced to the original and divine standard in the New Testament.

The doctrine of this religion we must study, because we profess it, and hope to be saved by it: and in the doctrine of Christianity, the sum of which is contained in the church catechism, there is,

I. The fundamental and initial part; ^k which comprehends repentance and faith.

II. The substantial and chief part; which is obedience to the commandments of God, as explained by Jesus Christ. And

III. The instrumental, and subordinate part; which contains prayer and the ministry of the word, the sacraments of baptism and the Lord's supper.

I. The fundamental and initial part of Christianity comprehends repentance towards God, and faith towards our Lord Jesus Christ ¹.

First, By repentance we are to understand the forsaking all false religion, and the forsaking all vicious practices ^m: the purport of which is set forth in the four first questions of the catechism.

Secondly, By faith we are to understand the receiving the doctrine of Christianity, as containing the principles and measures of religious life: and the apostles creed contains the matter of that faith, which may be distinguished into these two grand articles, viz. That this religion is of God ⁿ, and that they shall be happy who live according to this religion.

1. One grand article is, that this religion is of God: so we believe, who profess Christianity as the religion which God the Father taught by the

¹ 1 Tim. iv. 1, 2, 3. ^k Heb. vi. 1, 2. ¹ Acts xx. 21.
^m Tit. ii. 12. ⁿ Heb. xi. 6.

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Son, and confirmed by the Holy Ghost^o: and therefore we Christians are disciples of God the Father, Son, and Holy Ghost, who is the author of our religion. This divine person Jesus Christ, who is the author of our religion and of our salvation, is the only mediator between God and men; and has all power in heaven and earth given unto him. By him, God the Father exercises his dominion over us; and by him we sinners are reconciled and have access to God the Father[†]. The principal doctrine of mere supernatural and positive revelation, is this concerning the promised Messiah^p; and in this, all other doctrines of mere positive revelation, necessary to our salvation, are comprehended^q. This is the substance of the former part of the creed.

2. The other grand article is, that they shall be happy who live according to this religion. Christians who, in fellowship one with another in the church of God^r, live according to their religion, are assured of the pardon of their sins; the full effect of which, is their resurrection to a blessed immortality^s: and this is the substance of the latter part of the creed and catechism: Qu. v. and vi. And these two, faith and repentance, are the fundamental part of our religion.

II. The substantial and chief part of Christianity is obedience to the commandments of God, as explained by Jesus Christ.

First, The commandments^t of God are contained in the decalogue.

^o I believe in God the Father, &c. And in Jesus Christ, &c. I believe in the Holy Ghost. [†] 1 Cor. viii. 6. 1 Tim. ii. 5. Mat. xxviii. 18. 2 Cor. xiii. 14. Eph. ii. 18. ^p 1 John iv. 2. 1 John v. 1. ^q John xvii. 3. ^r The holy catholic church, the communion of saints, &c. Rom. x. 9, 10. ^s Act. x. 43. and Act. ii. 4. Rom. vi. 23. ^t Ex. xx. Deut. v.

Secondly,

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Secondly, The explication of them, by Jesus Christ, is contained in the sermon on the mount^u, and other discourses of Christ and his apostles.

First, The commandments of God are contained in the decalogue; where,

In the first commandment, God forbids the polytheism of the heathens, ^{*} i. e. the worshipping more, or others, besides Jehovah the one true God; whether under the notion of mediators, or otherwise: "Thou shalt have no other gods," &c.

In the second commandment, God forbids the idolatry of the heathens, or the representing God by images^v, in which the spirits to be worshiped were reputed to dwell after the consecration of those images: "Thou shalt not make to thy self any graven images," &c.

In the third commandment, God forbids the blasphemy of false swearing^z, or any such like profanation of his holy name: "Thou shalt not take the name of the Lord thy God in vain," &c.

In the fourth commandment, God requires the spending one day in seven in religious exercises^a, to the honour of him who is the creator and governor of the world: "Remember the sabbath-day," &c.

These commandments of the first table^b contain the elements of our duty towards God; the sum of which is, to love him with all our hearts, &c.

The six next commandments of the second table^c contain the elements of our duty towards men; the sum of which is, to love our neighbour as our

^u Mat. v. 6, 7. ^{*} Deut. vi. 14, 15. ¹ Cor. viii. 5, 6, 7.
^v Isa. xlvi. 5—10. ¹ John v. 21. ^z Lev. xix. 12. Mat. v. 33, 34.
^a Gen. ii. 2, 3. Deut. v. 15. Act. xx. 7.
^b Deut. vi. 5. Mat. xxii. 36, 37, 38. Deut. xiii. 2, 3.
^c Lev. xix. 18. Mat. xxii. 39 Rom. xiii. 8, 9, 10. Mat. vii. 12. Mat. xxii. 40.

selves;

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selves; and to do unto others, as we would they should do unto us.

In the fifth commandment, God obliges children to requite their parents, ^d with all the effects of love, gratitude, and reverence: "Honour thy father and thy mother," &c.

In the sixth commandment, God forbids the taking away the life of any innocent person by design ^e, or of any guilty person without authority: "Thou shalt do no murder."

In the seventh commandment, God forbids the defiling our neighbour's wife ^f, and her suffering herself to be defiled: "Thou shalt not commit adultery."

In the eighth commandment, God forbids the detaining from another any of his goods, ^g contrary to right, without his knowledge, or against his will: "Thou shalt not steal."

In the ninth commandment, God forbids any false testimony ^h in cases of judicature, or otherwise: "Thou shalt not bear false witness."

In the tenth commandment, God forbids even the designing or willingness to commit any of these injuries, ⁱ which he has forbidden us to do: "Thou shalt not covet," &c.

These are the commandments of God, and rules of a religious life ^k.

Secondly, The explication of them, by Jesus Christ, is contained in the sermon on the Mount; where we have,

1. An exhortation to religious obedience; ^l of which the moral law is the rule, and in which true religion ever did consist.

^d Lev. xix. 3. ¹ Tim. v. 4. ^e Gen. ix. 5, 6. Rev. xiii. 10. ^f Lev. xx. 10. Heb. xiii. 4. ^g Gen. xlv. 8. Eph. iv. 8. ^h Deut. 19. 16---21. Rom. xiii. 9. ⁱ Rom vii 7. ^k V. Catch. Qu. 7, 8, 9, 10, 11. ^l Mat. v. Mic. vi. 8.

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2. A caution against pharisaical hypocrisy; ^m which is made up of the ostentation of piety, and the licentiousness of sin.

3. An admonition concerning the necessity of living according to that exhortation and caution ⁿ.

And this obedience to the moral law, as explained by Jesus Christ, is the substance of Christianity.

III. The instrumental and subordinate part of Christianity, is either,

First, moral; or,

Secondly, ritual.

First, the instrumental part of religion, which is moral, contains in it,

1. Prayer; ^o and,

2. The ministry of the word.

1. Prayer is a means as well as an act of religion, and must be suited to the doctrine of Christianity, ^p that the worship may be Christian. The Lord's prayer is agreeable to that doctrine; and, by it, we are directed,

To address our supplications to God, as the best and greatest being, the creator and governor of the world; "Our father who art in heaven." And the petitions we make to him are,

(1.) That God may be duly honoured, by all reasonable creatures; ^q "Hallowed be thy name."

(2.) That Christianity, the true religion, may be received by all mankind; ^r "Thy kingdom come."

(3.) That all Christians may live according to the religion they profess; ^s "Thy will be done in earth, as it is in heaven."

^m Mat. vi. & vii. ver. 1—6. ⁿ Mat. vii. 7. ^o Act. vi. 4.

^p Luke xi. 1, &c. ^q Isa. vi. 2. Rev. iv. 8. ^r Mar. i. 14. Mat. xxi. 43. ^s Eph. iv. 1. Phil. i. 27.

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These three petitions are for the glory of God : Those three, which follow, are for the welfare of men ; viz.

(4.) That we may have all the necessary accommodations of life ; * " Give us this day our daily bread."

(5.) That the punishment of our sins may be with-holden, upon our repentance ; " Forgive us our trespasses, &c."

(6.) That relapse into sin may be prevented by the grace of God ; * " Lead us not into temptation, &c."

After which desires ,presented unto God, we conclude with an acknowledgment of the goodness and greatness of him to whom we pray ; * " For thine is the kingdom, &c."

2. The ministry of the word is exercised by an order of men authorised for that purpose : * and this is the ordinary means God has provided for the information, persuasion, and consolation, of Christians.

These are moral : for, it is a natural truth, that we must make our prayers to God, and learn our religion from him.

Secondly, The instrumental part of religion which is ritual, * is the sacraments of baptism and the Lord's supper.

1. By baptism, or washing with water, ^b in the name of the Father, Son and Holy Ghost, we are admitted disciples of Christ, and professors of the

* Prov. xxxix. 8. Mat. vi. 33. ^u Mar. i. 4. Mat. vi. 14, 15. ^x Jam. i. 5. 13. 14. ¹ Cor. x. 13. ^y Rev. iv. 11. Vide Catechism Qu. xii. xiii. ^z 2 Tim. iv. 1, 2. ² Cor. ii. 15, 16. ^a 1 Cor. x. 2, 3, 4. ¹ Cor. xii. 13. V. Cat. Qu. xiv, xv, xvi ^b Mat. xxviii. 18, 19, 20. Acts x. 47. V. Cat. Qu. xvii, xviii, xix, xx.

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Christian religion; which God the Father taught by the Son, and confirmed by the Holy Ghost.

2. By the Lord's-supper, we remember Christ and his death; ^c at, and by which, as a federal rite, and the great propitiation, the new testament or covenant, i. e. the Christian religion was set up. And as, by the death of Christ, we are absolutely obliged to repentance, and the obedience of a holy life; and conditionally assured of pardon, ^d and the resurrection to a blessed immortality: so, by the solemn remembrance of Christ, and his death, that obligation and assurance are reinforced. ^e

These are the fundamental, the substantial, and the instrumental parts of Christianity; and in these the whole of religion is contained.

The external circumstances of order and decency are provided for by the laws of every Christian church; and every private Christian is to study the public peace, and his own edification: for which purpose, there are no means or advantages to be had in any church, which are wanting in ours.

THE LORD'S PRAYER PARAPHRASED.

OUR FATHER, WHO ART IN HEAVEN,

Most great and blessed Lord God, the creator and governor of the world, the father of spirits, and of our Lord Jesus Christ!

HALLOWED BE THY NAME.

May all reasonable creatures, who are capable to understand thy perfections of wisdom, goodness, and power, admire and celebrate thee, according to the glorious manifestations of thy self to them.

^c Mat. xxvi. 26, &c. Mark xiv. 22, &c. Luke xxii. 19, 20. 1 Cor. xi. 23—34. ^d Luke xxiv. 47. ^e V. Cat. Qu. xxi, xxii, xxiii, xxiv, xxv.

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THY KINGDOM COME.

May all mankind come to the knowledge and belief of thy true religion, and the kingdom of heaven upon earth be set up among them, in which the eternal laws of righteousness, with the greatest clearness, certainty, and authority, are charged upon the consciences of all men, for their present welfare, and their eternal happiness.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

May all Christian people live according to the religion they profess, in the universal practice of goodness, righteousness, and truth; adorning the doctrine of God our Saviour in all things.

GIVE US THIS DAY OUR DAILY BREAD.

Bestow upon us all the necessary accommodations of life, as thy blessing upon our honest skill, industry, and frugality; that we may want nothing which is convenient for us, and live without any anxious thoughts for the time to come.

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESSPASS AGAINST US.

Withhold those punishments which our sins render us obnoxious to, and worthy of: and, as our minds are reconciled to the obligations of universal righteousness, in forgiving our enemies, so do thou forgive us.

LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

Suffer us not, by any allurements of pleasure gain or honour, by any fear of want disgrace or pain, to be prevailed upon to do any thing contrary to the

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the laws of thy kingdom, whereof we are subjects :
and, that by our obedience we may glorify thy
name, deliver us from the malice of the tempter,
and from the power of temptation.

FOR THINE IS THE KINGDOM, AND THE POWER,
AND THE GLORY, FOR EVER AND EVER.

For thou, O God ! art able by thy greatness,
and willing through thy goodness, to make all our
desires concerning thy glory, and our own happi-
ness, to have their compleat effect. And grant it
may be so ; that all the world may acknowledge,
that verily there is a reward for the righteous, verily
there is a God that ruleth in the earth, from ever-
lasting to everlasting, by Jesus Christ our Lord.

AMEN.

So be it.

The Second Substance of Christianity

the laws of his kingdom, which we are bound to
and, that by all obedience we may enjoy the
honor, deliver us from the power of the law,
and from the power of temptation.

For this is the kingdom, and the power,
and the glory, for ever and ever.

For this, O God, we give thee praise,
and willing through thy goodness, to make all our
duties concerning thy glory, and our own happiness,
to have in a complete effect. And what is
may be so, that all the world may acknowledge
that there is a reward for the righteous, and
that there is a God that rewards in the flesh, and
in the life to come, by the gift of his Son, Jesus Christ.

So be it, O God, that we may be able to
and to do all thy commands, and to enjoy
thy kingdom, and thy power, and thy glory,
for ever and ever.

And to the Father, who is the Father of all,
and who is the Father of our Father, and who is
the Father of our Lord, Jesus Christ, be all
honor, and glory, and power, for ever and ever.

And to the Holy Spirit, who is the Spirit of all,
and who is the Spirit of our Father, and who is
the Spirit of our Lord, Jesus Christ, be all
honor, and glory, and power, for ever and ever.

And to the Father, the Son, and the Holy Spirit,
be all honor, and glory, and power, for ever and ever.

And to the Father, the Son, and the Holy Spirit,
be all honor, and glory, and power, for ever and ever.

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THE
RELIGION
OF THE
BIBLE:
OR, A
SUMMARY VIEW
OF THE
HOLY SCRIPTURES,
AS

The RECORDS of true religion; and as the INSTRUMENT which GOD uses for making men truly religious.

CONTAINING

A few short and plain DIRECTIONS, by the help of which a CHRISTIAN may take up the IDEA of his religion from BIBLE itself, and may read the word of God with judgment and profit.

THE
RELIGION
OF THE
B. I. E.

SUMMARY VIEW
OF THE
SCRIPTURES

The Religion of the Scriptures, and as the
Scriptures are the Word of GOD, and as making
the Religion of the Scriptures.

CONTAINING
A New and plain Exposition, by the help of
which the Christian may see the force of his
Religion, and how he may keep the
Word of GOD with judgment and grace.

THE
RELIGION
OF THE
BIBLE.

The word of God is the standard of true religion.

THERE is no book, from which we can learn our religion with such ease and safety, as from the holy scriptures : which are the instrument that God uses, to teach men by ; and, in which, God speaks unto us by his word.

This book we are, therefore, to have the greatest veneration for, and to make the most conscientious use of : so we shall be preserved from that ignorance and error, which are fatal to the interest of religion, and to the souls of men.

That we may study the doctrine of our religion in this book, with advantage and success, the directions following are given.

S E C T. I.

RELIGION IN GENERAL. Religion is a law *.

The state of religion is called the kingdom of God, and the kingdom of heaven : and the sum

* Matt. xxi. 31, 34, xix. 24. Mark i. 14, 15, iv. 30.

or substance of practical religion is, to obey the laws of that kingdom of God to which we belong, however those laws shall be made known unto us.

Those laws are holy, i. e. just and good*; good in themselves, and good for us. By obedience to those laws, men become such as the laws themselves are; they so become better men, and every one that is concerned with them is the better for them.

S E C T. II.

First. NATURAL RELIGION.

That law is the law of our nature †.

Before Moses, 1. The being and providence of God, 2. The difference of moral good and evil, 3. The certainty of rewards and punishments, were manifested to men, by the nature and relation of things; and by the occasional intercourse which was between the visible and invisible world.

The moral law, the rule of righteousness and religion, is a transcript of the moral perfections of God, of his holiness righteousness and goodness; and therefore religion is an imitation of God: for which reason, no man can have right apprehensions of religion, that has wrong apprehensions of God.

The moral law is the law of our nature: this religion we are made to, by that modesty tenderness and ingenuity, which are natural to men, and fundamental to the great duties of sobriety righteousness and godliness. Nor can any man of an improved understanding, become grossly wicked and irreligious, till these natural principles are spoiled, by violent and unnatural practice.

* Rom. vii. 12.

† Rom. ii. 14, 15.

And it must be for our good, religiously to observe this law of our nature; since the individual is marred and destroyed by intemperance, the society is disturbed and exasperated by injustice, and God is neglected and dishonoured by profaness. These are the worst evils which befall mankind, and are caused by their own vices, contrary to what God designed they should be, do, and enjoy.

S E C T. III.

Secondly, REVEALED RELIGION.

I. Jewish.

By the ministry of angels *, God made known his mind and will to Moses concerning religion: in which revelation, he owned and repeated, re-established and reinforced, that which is the law of our nature; and set up a positive institution, and political state of religion among the Jews, called the old and first covenant or testament †.

The ten commandments contain that law, and the moral part of the Jewish religion ‡.

In that state of religion among the Jews, the ten commandments were the fundamental laws of that kingdom of God, and the summary rule of religious life; a few plain and short precepts, sufficient for the conduct of all men, who were obliged to be religious, and who were honestly resolved so to be. Religion is a law: and obedience to that law is for the good of those who are to be religious ||.

* Acts vii. 35. Gal. iii. 19. † Heb. viii. 6, &c. ‡ Deut. iv. 13, ix. 9, and xxix. 1. || Deut. x. 13. Mic. vi. 8.

S E C T. IV.

These ten commandments are distinguished into two tables*.

The ten commandments are distinguished into two tables; the first table containing the duty of piety towards God, and the second table containing the duty of righteousness towards men: and these words of the covenant were the substantial and chief part of their religion, the great things of God's law †.

S E C T. V.

I. Piety towards God.

The duty of piety towards God is contained in the four first commandments; and the observing these commandments prevents that slavery of mind, which superstition or false religion introduceth; and confines us to the service of the true God, which is liberty and privilege ‡.

First Commandment.

"Thou shalt have no other Gods," &c. This forbids polytheism, and the false objects of religious worship; the many and false Gods.

Second Commandment.

"Thou shalt not make to thyself any graven image," &c. This forbids idolatry and superstition; or the false mediums of religious worship, as the idols were.

* Deut. ix. 15.
Matth. xxii. 40.

Exod. xxxii. 15, &c.
† Hosea viii. 12.

Exod. xxxiv. 1, &c.
‡ Deut. xiii. 2, 3.

Third

Third Commandment.

"Thou shalt not take the name of the Lord thy God in vain," &c. This forbids all profaness, and perjury or false swearing.

Fourth Commandment.

"Remember that thou keep holy the sabbath-day," &c. This appoints one day in seven, as the season for religious and solemn worship.

And thus we are to fear Jehovah, the only true God, the creator and governor of the world, who is glorious in holiness, for our good *.

S E C T. VI.

II. Righteousness towards men.

The duty of righteousness, or doing right to men, is contained in the six last commandments : and the keeping every one of them is for our good, as much as universal justice and charity are, which do no ill, but all good to men †.

Fifth Commandment.

"Honour thy father and thy mother," &c. This secures children requiting of their parents.

Sixth Commandment.

"Thou shalt do no murder." This secures the life of one man against the violence of another.

* Exod. xv. 11. Deut. vi. 24. † Rom. xiii. 8, 9, 10.

Seventh Commandment.

"Thou shalt not commit adultery." This secures the chastity of all persons, and the honour of marriage.

Eighth Commandment.

"Thou shalt not steal." This secures the goods and estates of men to them.

Ninth Commandment.

"Thou shalt not bear false witness," &c. This secures the administration of justice and legal defence of right.

Tenth Commandment.

"Thou shalt not covet," &c. This secures unfeigned good will and charity; by preventing those desires to the contrary, which the inordinate and excessive affectation of pleasure, wealth, or honour, occasion in men*.

S E C T. VII

These parts of religion are enlarged upon in the Psalms and Proverbs.

As piety towards God, and righteousness towards men, doing right to God and men, are the great things of religion, and weightier matters of the law; so 1. in the psalms of David there are exercises of devotion and piety; and 2. in the proverbs of Solomon, there are rules of righteousness and goodness: by which books, those parts of spiritual religion may be more fully understood.

* 1 John ii. 15, 16.

S E C T. VIII.

And promoted by Job and Ecclesiastes.

To which add, 1. the use of the book of Job, for reconciling the minds of men to the sufferings of the world; and 2. the use of the book of Ecclesiastes, for moderating the desires of men towards the enjoyments of the world: both which are comprehended in sobriety, which is fundamental to righteousness and godliness; and is the right use and the right government of ourselves.

S E C T. IX.

And by examples in the historical books*.

The historical books of the old testament, from Genesis to Esther, contain, 1. examples of obedience and disobedience; and 2. shew how God, in all ages, rewarded the obedient and punished the disobedient in this life†.

S E C T. X.

The prophets lived before, in, or after, the captivity; and their books contain the addresses, which God made by them, unto the Jews, who were then very wicked and hypocritical; dissuading them from their disobedience by the threatning of punishment, and persuading them to repentance and obedience, by the promises of reward.

And, as 1. the difference of moral good and evil is manifest by the commandments; so, 2. by these books, the being and providence of God, and 3. the certainty of rewards and punishments are inculcated.

* Tit. ii. 12.

† 1 Cor. x. 1—6. Rom. xv. 4.

S E C T. XI.

The ceremonial and judicial laws were peculiar to the Jews *.

The moral laws are common to all mankind; but the ceremonial laws contained in Exodus, Leviticus, and Numbers, were peculiar to the Jews; viz. 1. concerning the outward polity of the Jewish church, and 2. concerning the outward forms of the Jewish worship. Also the judicial laws, contained in the same books, were peculiar to the Jews, viz. 1. concerning the fundamental establishment of the Jewish state, and 2. concerning the outward form of the Jewish government.

S E C T. XII.

And never did oblige any others †.

In the obligation of these ceremonial and judicial laws, we Christians are not concerned, they being peculiar to the Jews, and never were imposed upon the rest of mankind.

But all the moral part of religion contained in the old testament, and summarily in the ten commandments, is still of use to us, for our direction and admonition; the moral law being of eternal and unchangeable, of natural and universal obligation.

This was the religion of the Jews: and universal righteousness is the religion of all mankind, is an imitation of God, is good in itself; and is therefore enjoined, as good and necessary for men.

* Acts xv. 21.

† Acts xv. 18. x. 23—29.

S E C T. XIII.

II. CHRISTIAN RELIGION.

First, The moral part of the Christian religion is also a law.

The religion of a Christian, 1. begins in repentance, and faith; 2. proceeds in obedience to the commandments of God, as explained and vindicated by Jesus Christ; and 3. ends in happiness, and the salvation of glory.

The doctrine of Christianity is contained in the discourses of Christ.

This institution of a Christian we have in the sermons and discourses of our blessed Saviour; which contain a recognition and acknowledgment, a repetition and re-inforcement, of the moral law, delivered before in the ten commandments*, the elements and fundamentals of true religion among the Jews. And this law of everlasting righteousness, thus explained by Jesus Christ, is the religion of Christians: for the Messiah was to destroy the works of the devil, and to bring in everlasting righteousness, which is the salvation of grace.

S E C T. XIV.

Which discourses are distinguishable into four parts.

All the discourses of our blessed Saviour, may be comprehended in, or reduced unto, these four practical propositions:

* Vid. SECT. V, VI.

1. That the substance of true religion is obedience to the moral law *.
2. That wicked men are unwilling to come under the obligation of such a religion †.
3. That hypocritical professors compromise the difference between their vicious inclinations, and their holy religion ‡.
4. That such hypocrisy exposes men to the vengeance of God, as much as the worst profaneness and immorality ||.

S E C T. XV.

This righteousness is final in our religion.

This is the moral part of Christianity; in which, to live soberly righteously and godly, upon the principles and according to the measures of Christianity, is that in our religion, which hath in it the nature and place of an end; and to which, as such, every thing else is subordinate.

Prayer and hearing are instrumental.

But 1. prayer, in which we make our addresses unto God; and 2. the ministry of the word §, in which God makes his addresses unto us, have in them the nature and place of a means. As our prayers must be according to the will of God: so Christ has taught us a form of prayer, agreeable to the doctrine of his religion **.

* Matt. v. vi, vii, and xviii, &c.

† Matt. x. xi, and xxi.

‡ Matt. xiii. and 23.

|| Matt. xxiv. and 24.

§ Acts vi. 4.

** Luke xi. 1, &c.

S E C T. XVI.

Secondly, The positive part of Christian religion.

1. As to matters of faith; Jesus and the resurrection *.

To this moral part of the Christian religion, must be added, secondly, that which is supernatural and positive: viz. 1. The mediation of Christ for the reconciling of sinners, by repentance and remission of sins, through his blood †; and 2. the resurrection of the dead, for the final rewarding of the righteous, and punishing the wicked in eternity ‡.

2. As to matters of practice is the two sacraments.

To which also must be added the positive commands: 1. concerning baptism, for the initiation of Christians; and 2. concerning the Lord's supper, for the commemoration of Christ and his death, the great propitiation and federal rite.

S E C T. XVII.

This institution of Christianity is enlarged upon in the sermons of the Apostles.

The natural and moral, the supernatural and positive parts of Christianity, are farther enlarged upon in the discourses of the Apostles; contained in the history of their acts, and in their epistles. And thus we have, first, the compleat institution of Christianity in the sermons and discourses, 1. of Christ, and 2. of his apostles; viz. the best mea-

* Acts xvii. 18.
14, 15, 16.

† Luke xxiv. 47.

‡ Acts xxiv.

fures, and the best principles of everlasting righteousness.

As also the demonstration of Christianity.

And, secondly, The demonstration of Christianity in the miraculous works, gifts, and powers, of the Holy Ghost; recorded in the gospels, and in the acts. And this demonstration of the Spirit is the proof of our religion; one very considerable part of which proof was the resurrection of Christ*.

S E C T. XVIII.

And the vindication of it in the epistles†.

The epistles contain, thirdly, The vindication or defence of the religion of Christ: 1. against Infidels, Jews and Pagans; and 2. against judaizing and paganizing believers.

The epistles contain also an inculcation of the practice of this religion upon the consciences of Christians; teaching them, that God made use of Christ as his great institution, for bringing in everlasting righteousness; and that they must make use of Christ, by way of argument and reason, for the setting up this everlasting righteousness in themselves and others: for there is no religion properly Christian, without Christ†.

That improvement which is made by the practice of this religion, is the necessary preparation for the happiness of heaven; and no man is truly religious, whose religion is not a vital principle in him.

* 1 Cor. ii. 4. Rom. i. 4. 1. Pet. iii. 18. † 2 Pet. i. 12, 13, 15. and 2 Pet. iii. 1. † Col. iii. 11.

S E C T. XIX.

Lastly, there is a prophesy concerning the future state of the church in the Apocalyps.

The revelation of saint John contains a prophetic account, 1. of that prosperity and adversity, which shall, at several times, befall the church of Christ, unto the end of the world: together, 2. with the corruptions and reformations of religion.

S E C T. XX.

This religion may be learned from the word of God.

This is a short idea or representation of true religion, which the scriptures of the old and new testament give us: and he that reads and studies the scriptures, with this notion of religion in his mind, may learn what the doctrine of religion is, more fully from God himself teaching it, in his written word. From thence it is certain, that virtue is wisdom; and it must be folly, which makes men think any thing wiser than that.

S E C T. XXI.

And from the preaching of his ministers*.

And with the same notion of religion in our minds, we must hear sermons: by which discourses, we shall better understand the doctrine of our religion, and of the holy bible, which is the divine standard of religion; by which all doctrines of religion must be tried, and to which the doctrine of true religion is perfectly and manifestly agreeable.

* 2 Tim. iv. 1—5. 2 Tim. ii. 2. 1 Tim. i. 3—11. 1 John iv. 1.

S E C T. XXII.

But take heed of superstition.

But no man, or company of men, whatsoever, can make any part of true religion : and if any thing be made by men, and imposed as religion, it is not true religion, but superstition *. And such superstition, or false religion, men have made; and have mixed that false religion of their own making, with the true religion which God made. The Pagans did so with natural religion; the Jews and Samaritans did so with the Mosaical religion; and the Papists have done so with the Christian religion.

S E C T. XXIII.

And of hypocrisy.

We must take heed of hypocrisy, as well as of superstition : i. e. we must take heed of joining together in our practice, a pretended strictness in some lesser matters of religion, and gross licentiousness in any instances of immorality †, which are contrary to the weightier matters of the law of God, and the most necessary duties of true religion, as the Pharisees did.

To conclude. It is an abundant recommendation of true religion, that it is entirely for our good : and that the practice of it transforms men into the likeness of God, by righteousness and goodness; which is the rectitude and perfection of our nature, the foundation and essentials of our happiness.

* Gen. xxxi. 19, 34, 35. Joshua xxiv. 17—25. Kings xvii. 7, &c. 24. † Isaiah i. 10—16. and Isaiah lvi. 3.

FELODESE:
OR, A
WARNING
AGAINST THE MOST
HORRID and UNNATURAL SIN
OF
SELF-MURDER.
IN A
SERMON

PREACHED AT
St. PETER'S of MANCROFT, in NORWICH,
JUNE 7, 1702. Upon Job ii. 9, 10.

FEEL O D E S E :

O R M

W A R I N G

AGAINST THE MOST

Horrid and Unnatural Sin

O F

SELF MURDER.

I N A

S E R M O N

PREACHED AT

St. Peter's of Mancroft, in Norwich.

June 7. 1702. Upon Jos. ii. 9. 10. 2

TO THE
READER.

I Cannot, without an impatience of sorrow and horror of compassion, hear the reports of so many as have of late laid violent hands upon themselves, and been guilty of the most unnatural wickedness of self-murder.

I should no more forgive myself, than they can forgive themselves; if, being under the power of those considerations, which now affect me, I did not contribute what lies in me, to put a stop to this astonishing barbarity.

It was this design which moved me at first to preach the following sermon; and which since has prevailed with me to publish it.

In it I remonstrate to men, in the name of God and of themselves, against such unnatural violence; “ why will
“ ye

To the R E A D E R.

"ye die?" God grant that the living may lay it to heart, and pity themselves; and endeavour to live as long as they can here, for this end, that their souls may live for ever.

This is the hearty desire and prayer of him, who is your

Affectionate Friend,

JOHN JEFFERY.

A WARN-

A
W A R N I N G

AGAINST THE
Horrid and unnatural SIN of SELF-MURDER.

J O B ii. 9, 10.

“ Then said his wife unto him, dost thou still retain
“ thine integrity ? Curse God and die. But he said
“ unto her ; Thou speakest as one of the foolish
“ women speaketh : what ? shall we receive good
“ at the hands of God, and shall we not receive
“ evil ? In all this did not Job sin with his lips.”

THE text is the answer of Job to the suggestion of his wife : her suggestion is contained in the ninth verse, and his answer in the tenth. In her suggestion, there are principles of extreme wickedness and folly ; in his answer, there are principles of the truest wisdom and piety. I shall lay them both before you, when you have briefly considered the case of the persons, and the occasion of the discourse.

We have first an account of the godliness and prosperity of Job * ; and then we have an account of the change of his condition, and the constancy of his virtue †. The change of his condition, consists in the loss of his estate, the death of his children, and in his suffering of pain and contempt ‡. We have also a report of the constancy of Job's virtue : he was the same upright man in his adversity, that he was in prosperity ; notwithstanding the calumny and reproach of his enemies §.

* Job. i. 1, 2, 3. † i. 6—19. ‡ ii. 1—8. § i. 20, 21, 22. ii. 9, 10. i. 1. i. 8—11. iii. 2—6.

This

This was the case of the persons, and the occasion of the discourse : in which we may consider,

I. The principles of wickedness and folly, in the suggestion of Job's wife ; who said unto him, " Dost thou still retain thine integrity ? Curse God and die."

II. The principles of wisdom and religion, in the answer of Job : " Shall we receive good at the hand of God, and shall we not receive evil ?"

I. Here are the principles of wickedness and folly, in the suggestion of Job's wife : which will appear, by considering,

First, That which she blamed him for ; viz. the retaining of his integrity in his affliction : " Dost thou still retain thy integrity ?"

Secondly, That which she advised him to ; viz. to end his affliction by death : " Curse God and die."

First, Consider the wickedness and folly of her principles, in that which she blamed him for ; viz. the retaining his integrity in his affliction : " Dost thou still retain thine integrity ?" This answers the character that was given of Job in his prosperity, viz. that he was " a perfect and upright man, one that feared God, and eschewed evil * ;" i. e. one that was truly religious. " Dost thou still retain thine integrity ?" i. e. in the midst of thy afflictions, notwithstanding all thy losses and sufferings ? This principle looks like that of the devil, who suggested that Job was religious, only that he might be prosperous in the world. " Doth Job fear God for nought † ?" As if men were to own God by religion, that God might reward them

* Job i. 1.

† i. 9.

with prosperity. This was her principle of religion: God bestows prosperity on the religious, and inflicts adversity on the prophane; therefore be religious*.

So it was indeed concerning the nation of the Jews, the body of that people; but it was not so concerning particular persons. In that political state of religion, the blessings and curses did concern the whole Jewish nation, rather than particular persons†: and, among them, religion was constantly rewarded with prosperity, and irreligion constantly punished with adversity. But it was never so with particular persons, as Job's wife supposed.

Her inference from whence was, that God forsook men when he suffered them to fall into adversity; and, therefore, for men in such case to be religious, was a vain thing.

All this supposition concerning Job was false, and contrary to God's testimony given of Job in his prosperity; that he "was a perfect and upright man, one that feared God and eschewed evil." And the same is Job's character in his adversity, "A perfect and an upright man, one that feared God and eschewed evil: and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause;" saith God to Satan†.

That which Job's wife blamed him for, was, that he did retain his integrity in his affliction. The folly and wickedness of which principle do appear in these two things:

1. That nothing but his integrity could support him in his affliction.
2. That nothing but his integrity could be sufficient to ground a hope of deliverance from his affliction.

* 1 Tim. vi. 5.

† Deut. xxviii.

‡ Job ii. 3.

1. That

I. That nothing but the sense of his integrity could support him in his affliction. There was no outward support now left to him; for he had lost his estate and children, and he suffered pain and reproach. His friends, who came to minister comfort, did but increase his sorrow; such miserable comforters were they*.

But nothing can make a man miserable, if he be religious and adheres constantly to God. Originally we were nothing; and we always depend upon him from whom we received our being. We received that from the perfection of goodness; and upon it we continually depend. A religious man employs his faculties about God, and so enjoys himself; he refers himself to God, and rests satisfied in him. The conscience of his integrity produces courage in his heart. "Our rejoicing is this," says the apostle, "that in simplicity and godly sincerity we have had our conversation in the world †." Thereby they are sure of God's favour, that it shall be finally well with them, and that all things shall turn to their good. Though Job had lost all which he had, but his religion; that was better to him than all, and was instead of all things else. "God forbid I should justify you, says he; till I die I will not remove my integrity from me. My righteousness will I hold fast, and will not let it go; my heart shall not reproach me, so long as I live ‡."

Guilt of conscience, malignity of sin, and condemnation of a man's self, are the worst evil that can befall any man; no prosperity can make such an one happy. And, on the contrary, a good conscience, a religious spirit, and self-approbation, are the greatest good; and nothing can make such an one miserable.

* Job ii. 11, 12, 13. † 2 Cor. i. 12. ‡ Job xxvii. 5, 6.

To abandon his religion now, in the time of his adversity, was to abandon that which he most needed; the only good he had left, that which was sufficient for his support, and satisfaction in the want of all things else. Therefore her advice was folly and wickedness; because religion is our only support in affliction. Her reasoning was most absurd in saying, "dost thou yet retain thine integrity?" when, at that time, there was the greatest need of it.

2. His integrity was the only ground for hope of deliverance from the affliction. Prosperity and adversity are not in men's own power, but altogether in the hand of God: and could any one think, that God was to be reconciled by provocation? Could sinning against him, induce him to deliver a man from misery? If we suppose God were not willing that the affliction should continue; even then our application to him, who brought it upon us and could deliver us from it, was necessary.

Job's integrity was his only recommendation to God; and the Religious know it shall be well with them: "I know that my redeemer liveth," &c*. He believed there should be deliverance from his affliction, though he was almost destroyed by it. So extreme was Job's calamity, that, in this passage, he is thought, by Christians, to speak of his resurrection from the dead. There was no hope, but in God; and he had no ground of hope, but from his religion. To cast away his integrity, was to expose himself to despair: and sure despair brings no ease under the affliction, but adds the worst exasperation to it. This was therefore notoriously wicked and foolish advice, which Job's wife gave him in his extremity. Thus was the suggestion foolish and wicked; if we consider, 1. That which she blamed him for, viz. that he still retained his

* Job xix. 25, 26, 27.

integrity; as if men were to be religious only in prosperity, and there were no reason to be religious in adversity: and 2. That which she advised him to, viz. To end his affliction by his death, "curse God and die." This was excess of wickedness and folly. She advised him to die, who could not die but by his own hands, by murdering himself; than which nothing upon earth is more horrid and unnatural; what no creature but man, that ever lived, would do.

But she pretended, that his affliction would end with his life. How knew she that? this is an opinion, which none but the father of lies, and the destroyer of men could suggest; that there was no life after this.

But see the whole of her advice, "curse God, and die." The original word signifies both to bless and curse: blessing signifies an act of religion, cursing is an act of prophaness. The LXX makes the speech of Job's wife much larger, in this place, to exasperate him; and concludes, "speak a word to the lord, and make an end." But, in other places of this book, and in many other places of scripture, this word is by some translated, bless; even when one would think the subject could not bear that interpretation: as, " * It may be my sons have sinned and blessed God; " and, " he will bless thee to thy face: " So the LXX in one, and the vulgar latin in both. So Jezebel advised to set up witnesses against Naboth, who should say, " thou didst bless God and the king; " and then carry him out, and stone him that he may die. † And so they did testify, saying, " Naboth did bless God and the king: " and then they stoned him: So the LXX. Our translation is, " he did blaspheme, or curse God and the king: " the vulgar latin is according to

* Job i. 5. 2. 5.

† 1 Kings xxi. 10.

the LXX. But the history is not consistent with this interpretation. In the text the vulgar latin is "benedic Deo, et morere: bless God and die." Junius and Tremellius make these words an explication of the former; "Adhuc tu retines integritatem tuam benedicendo Deo, atque moriendo?"

It is uncertain, what she advised him to, as to religion; for the word is equivocal: whether she meant, to bless God, and do an act of religion; or to curse God, and do an act of profaness. But it is certain, she advised him to murder himself; and, as preparatory to that horrid and unnatural fact, she advised him to "worship God, or blaspheme God," and then to commit the murder.

Strange advice, either way! A strange preparation for death! A strange way of dying, by one's own hand!

To murder one's self, is contrary to the sensitive nature; to prepare for it by adoration, or blasphemy, is contrary to rational nature. Both the fact, and the preparation, are most unnatural and horrid.

If the devil had given Job counsel; he, who is the Abaddon*, the enemy of God and men, would have advised thus, "worship God, and murder yourself:" i. e. own God, and provoke him; blaspheme God, and die: i. e. provoke God, and make reconciliation impossible. If either of these be not the excess of wickedness and madness, nothing can be so;

The committing the sin of self-murder: and the introduction to it, by worshipping, or by blaspheming God.

The committing the sin of self-murder is the worst excess of wickedness and madness; I mean

* Rev. ix. 11.

folly, moral madness. This appears from the consideration of,

1. The fact it self.

2. The inducement to it.

3. The consequence of it.

1. The fact it self is the greatest cruelty, the most unnatural inhumanity. To murder another, is contrary to the natural love of our brethren : to murder one's self, is contrary to the most natural love of one's self.

The punishment of murder was death : " surely your blood of your lives will I require, at the hand of every beast, at the hand of every man, at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man. * " The reason of this punishment, is, " for in the image of God made he man. " The same reason is as strong, or stronger, against the murder of one's self, as against the murder of another, viz. that the person murdered, has the image of God upon him †. God has a special right in him ; he is appropriated to God : murder is an invasion upon God's right, a sacrilegious act : " he that prophanes the temple of God, as man is, him will God destroy. ‡ "

Love of a man's self is natural : || every living creature has naturally a love of it self, and of those which are as its self, its off-spring. But he that will destroy himself, is not to be trusted ; lest he may destroy any one else, be it his own children.

It is intolerable that such a mind should be in a man, that he should murder any other, or mur-

* Gen. ix. 5, 6. † LACTANT. L. 3. c. 8 qui seipsum occidit, homicida est. AUG. de Civ. Dei. L. 1. c. 17, 20, 22, 25, 27. ‡ 1 Cor. iii. 17. || Omnis enim est natura diligens sui. TULL. de Fin. l. 4.

der himself. If that wickedness be worst which is most unnatural; nothing can be more unnatural, nothing can be so unnatural as this, nothing worse than this.

God is love, the devil is malice: murder is most contrary to love, and also to God, who is the creator and preserver of men: this is the highest operation of malice, most agreeable to Satan; the enemy and destroyer of men, Abaddon, and Apollyon. *

Here is malignity of sin to the utmost: and what is the temper of that soul, which is impregnated with such malignity? Who can love another, who does not love himself? How can he love God, that does not love his brother †? how can he love his brother, who does not love himself? See then the state and complexion of that soul, which can knowingly and willingly consent to this sin of self-murder!

2. The inducements to this fact are as unreasonable, as the fact it self. They are summed up in discontent, i. e. violent impatience and uneasiness, that things should be with a man such as the creation and providence of God make them.

That man, who can, by his wisdom and power, bring his condition to his mind within the compass of right, is allowed so to do: and God does nothing by his power, contrary to right. But when a man cannot bring his condition to his mind, within the compass of right; then he is to bring his mind to his condition, || i. e. to be pleased with it, or to be patient of it. A creature must live according to those limitations, which reason and necessity put upon him.

* Rev. ix. 11. † 1 John iv. 20. || EPICTET. Enchirid. c. 1. Phil. iv. 11.

If men will do any wicked thing to change their condition, then they are impatient of the limitations of reason and right, conscience and religion. If men will so far exceed, as to seek for help to attain their wills from the infernal powers*, as Saul did when he sought to the witch at Endor†; this is impatience at the limitations put upon us, by nature and necessity, by God and religion. What enormity is this? that will not endure, that God, who made men, should prescribe measures to their powers and conditions? Achitophel must have so much honour and deference paid to him and his judgment, or else he will not live under the disgrace‡. So it is as to wealth or pleasure; and, upon other terms, they are impatient of life. Yet other men are easy, and pleased, and joyful, in the same circumstances, which pride makes some abhor more than nature makes them abhor death.

Is not that man's mind and judgment horribly perverted and depraved, who will not submit to the providence of God and the necessity of things, the laws of nature and the condition of the world? if these men be mad, it is their vice has made them so: and, excepting by bodily distemper, none is made mad, but by pride.

A mad man is not *compos mentis*, is not himself: but woe be to him who makes himself so, by pride! that is not a natural, but a moral evil: and such a man, as does this, first confounds his principle of reason, and then destroys himself. No wonder that pride should have this malignity in it: it is the original of sin, in angels and men. † It turned angels into devils; and they were every one of them *felo de se*. And was that angel *compos mentis*? was he himself, who was too proud

* *Flectere si nequeo Superos, Acharonta movebo.* † 1 Sam. ii. 8. ‡ 2 Sam. xvii. 23. † 1 Tim. iii. 6. Gen. v. 5.

to live under the laws of heaven? No sure, but it was his wickedness made him so; and that can be no excuse. It was madness, indeed, but it was a moral madness, the madness of sin; not a natural madness, not a distemper of body. The distemper of the body is pitiable, but the distemper of the mind is culpable.

See then the horrid inducement to self-murder! So men, and so angels destroy themselves

3. Consider the consequence of this self-murder: and that must be a lasting infamy among men; and, for ought I can see to the contrary, the eternal perdition of hell. We have seen what malignity of sin there is in the fact, and in the inducements to it: and if any soul can be happy under the malignity of sin, devils may be happy; for it is the malignity of sin that makes hell within them.

And the wickedness of self-murder has this dreadful property in it, that it cuts off life; ends the time of probation; makes it impossible to work out the malignity of sin, by repentance and renewing of the mind. That cannot be done, which there is no time for the doing of. And he that dies by his own hands, dies by his sin, and in his sin.

The malignity of sin, which was stronger in him than the instinct of nature, and prevailed against it, must go out of the world with the departing soul: and what must the character, what the portion of such a soul be?

I am sorry for the necessity of saying this: but woe be to the living man, who does not believe it! Pride and impatience make an extreme uneasiness to the mind of man; and the malignity of this mother-sin is very great. It is manifestly so, by the present effects; to cause a man, that has nature and reason teaching the contrary, to murder

himself: what malignity is worse, against another man? but such malignity against one's self, must be exorbitant. With this malignity of sin, he that is *felo de se*, dies: with this malignity of sin, his soul goes into the other world: and, blessed God! what is its condition there? Thus the fact it self, the inducements to it, the consequence of it, are dreadful. This is therefore an excess of folly and wickedness: so the fact is: yet this Job's wife advised to.

The introduction to it is the like; be it curse God and die; or bless God and die.

1. To introduce self-murder with an act of worshipping God, how monstrous is this! To own God by prayer, and to affront him by murder; and to make the one preparatory to the other! To pray for pardon before, and commit the sin after; to repent before the sin, and then sin upon that repentance! What prodigious absurdities are there in wickedness! None is so much a monster as a sinner, who is a moral monster. This way of preparing for death, when death is self-murder, is astonishing; is enough to confound the reason of mankind.

2. To introduce self-murder by an act of blasphemy; curse God, and die: what a hellish practice is this! for men to be in distress, to fret themselves, and look up, and curse their God, and die*! what enormity is this!

God has power over every condition of his reasonable creatures, and they know it: but it is thought to be a description of hell, "where men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and repented not to give glory to God†. They gnawed their tongues for pain, and blasphemed the God of heaven, because of their

* Isa. viii. 21. † Rev. xvi. 9.

“ pains and their sores, and repented not of their
“ deeds. * ”

Blaspheme God and die ! What, provoke God to the utmost, and then hurry your self, by murder, before his dreadful tribunal ? What degeneracy can make a man do this ? These are the cases, that Job's Wife might mean. But add,

3. That one murders himself without any such introduction to it at all : Is not this as much like a beast, as the other is like a devil ? Like a beast did I say ? I wrong the beast in saying so : no brute ever was so stupid as to murder it self, as to destroy its life. Every beast, to the last, avoids, as much as is possible to it, the destruction of its own life. Death is the most terrible thing to those who live † : and where is the reason of man, where is the sense of a beast in him, who does not fear death ? Can there be any condition in this world, worse than death ? Can there be such a condition of any one, who is not under the torment of any disease, or cruelty of any enemy ? Can one, who has health, and ease, and who wants nothing that is naturally necessary, who suffers nothing that is intolerable, destroy his own life ? Where is the understanding and sense of a man, when the malignity of sin has sovereignty in the soul ? no malignity is like the malignity of sin. To chuse death, and murder one's self ! and never think “ whither am I going ? what shall become
“ of me in eternity ? how shall I appear before
“ God ? where can I meet such murderers as
“ Achitophel and Judas, who hanged themselves,
“ but in the lake which burneth with fire and brim-
“ stone, which is the second, the second and eter-
“ nal death || ? ” What, destroy life by a sin of such
“ heinous nature, and be hurried on by the ma-

* Rev. xvi. 10.

† ARIST. Eth. lib. 3.

|| Rev. xxii 8.

lignity of such a high degree, and cut off the very possibility of repenting? What may sin bring men to!

This is the excess of wickedness and moral madness; if we consider, either the perpetration of the fact, or the introduction to it, "Dost thou still retain thine integrity? curse God and die."

Strange! that the wife of a man's bosom, if she had been born of the rocks, and had a heart harder than they; if she had sucked the breasts of tigers, and had the cruelty of all savage beasts; should give such advice to an afflicted husband, as curse God and die. Is this pain intolerable, and are the pains of hell easy? Lord, what is man! These principles of wickedness and folly are hellish and diabolical. But that a man should live by such principles, with respect to himself; that he should die upon such principles! hear, O Heavens, and give ear, O earth, and be astonished, be horribly afraid at this.

II. There are the principles of wisdom and religion, with which these are to be answered; with which Job answered them,

One would think there were neither principles of religion, or wisdom, or reason, or sense, in those who can admit the other; who can think of them without horror

The censure of those principles is just: this "is to speak as fools speak;" these are principles fit for those only, who have no understanding. The confutation of them is short, and easy: "shall we receive good at the hand of God, and shall we not receive evil?"

There are losses; and the man was once in a better condition, and it is hard for him to want, who never knew any thing but to abound.

There

There are sufferings; and pain is hard to him that always lived at ease. So it was with Job: he had great substance and many children, and knew how to take comfort in both *. His substance is all lost, and his children are killed, and he is left desolate in poverty and sickness. What shall he do? what does reason, what does religion direct a man to, in such a case? Sure, God, he that gave all this, and he that took away all this, has left marks of himself, so as not to be forgotten. If a man can, in his prosperity, forget God and himself; sure he cannot forget them in adversity. Well: there is a God that orders all things with wisdom, and goodness; and thou art one of his creatures, that depend intirely upon him, and are taken care of by him: it is thus at the worst. But men are not in Job's condition, before they take desperate resolutions against themselves: and, if they were, they had received good from God, else they could have lost nothing now; they have long escaped the evil they now suffer, else that evil could not now have fallen upon them. God gave that enjoyment of good, God gave that freedom from evil. Shall not God govern his own world, and his own creatures, as he pleases? especially since he never does any thing contrary to right: He does nothing but what the perfection of goodness does.

Shall a creature be absolute and independent? can a creature live without God; can he be, and not be subject to him? Vain man! that wouldst be what no creature can be; and who wilt not live at all, if thou mayest not live as thou plearest! Thou wilt not live: but art thou sure thou canst kill thy self, and die? canst thou destroy the life of soul and body? This vexation and uneasiness is in

* Job i. 2, 3.

thy mind, not in thy body; and will it ease thy mind, to destroy thy body? The mind is not killed, because the body is killed; and canst thou kill thy soul? if thou canst not, what relief is there in self-murder? The distemper and malignity of sin in the soul will still be in it; whether it be in the body, or out of the body: and what reflections must the departed soul of him make, who murdered himself? Thou art alive: make a stand now, and take these things into consideration: canst thou resist God; and make thy condition such as thou pleasest, against God? Sure it is reason, that he, who has received much good, more than he deserves, should receive that evil which he has deserved. The good and evil are received from the hand of God: God gave the good, and took it away; God sent the evil, and can take that away too. Remember God, and be not high-minded: "Humble thyself under the hand of God, and he will exalt thee in due time*," and thou wilt be at quiet presently. Be wise for thyself: he that is not so, is a fool†. Think of being happy in such a way, as a creature and a man can be happy; that is, by religion, and by that only. The soul that employs itself about God, is satisfied from him; this employment is rest, righteousness, and peace: the happiness of a soul is from the enjoyment of God, and the enjoyment of God is our employment about him; and our employment about God is assimilation to him. This is the true, and the only happiness of man; this, a man is capable of in any condition: and "in vain do we call the proud, happy†:" It is humility, meekness, peaceableness,

* 1 Pet. v. 6. Job viii. 3, 5, 6, 7.
 † Mal. iii. 15.

† Pro. ix. 12.

righteousness,

righteousness, and universal charity, that make men happy.

This is the Lord's doing; therefore it is wise, therefore it is good: and he that will not acquiesce in what is wise and good, will rest satisfied with nothing. It is a full answer to all discontents, "Shall we receive good at the hand of God, and shall we not receive evil?" This is the principle of wisdom and religion; and by this, the nature reason and effect of it, the folly and wickedness of the contrary principle is confuted.

Thus we see, 1. the suggestions, which principles of folly and wickedness make to men in distress; and, 2. the answer, which the principles of wisdom and religion give to such suggestions.

The inferences from hence, are

1. Live upon religious principles: i. e. inform the understanding with religious knowledge, and refine the spirit by religious practice. Live with regard to God, walk with him, refer thyself to him, in all things *: "not my will, but thine be done †." Rest in him, for he is all-sufficient; and, what he is in himself, he is to his servants. Delight in him, and you can want nothing: "Whom have I in heaven but thee? and there is none upon earth, that I desire in comparison of thee †."

2. Consider the use we are to make of life, and the uncertainty of it. We know we must die; that death is the law of our nature, and the punishment of our sin. Use life while you have it. Life is for immortality; time is to secure eternity in. It is to us as it is used, well or ill; as it is used, or not used, and neglected. Make the right use, and the best use of life.

* M. ANTON. L. 5. §. 10.

† Luke xxii. 42.

‡ Ps. lxxiii. 25.

3. Take warning by the example of others *: avoid those sins which they commit, and use that time which they throw away. Pity them; and take heed to thyself.

Pity them: for too much intenseness about something, has made them mad; I mean morally mad; which is the worst, because that which is one fault cannot excuse another.

Take heed to thyself: let not a passion for any thing, or against any thing, govern thee; let reason and religion be supreme, and thou art safe. If reason be dethroned, thou art not thyself; and if thou art not thyself, thou knowest not what thou mayest do against thyself.

4. Make friends, and use them: find out those who are faithful, and confide in them. So in any, so in all difficulties, the mind is eased and directed by another, who has freedom and wisdom to judge. Such an one affords the greatest satisfaction of any worldly enjoyment: "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel †."

A wise and religious friend ministers to us, what we may expect from the communion of saints. We have a church of Christians, and may have the communion of saints therein, i. e. the fellowship of wise and religious persons: let us distinguish such from others, and use them for our good. We all need one another; why should we be wanting to ourselves, in being strangers to wise and religious converse?

5. Proceed in a religious course, looking for a blessed immortality, an heavenly and eternal life: there are no crosses or disappointments, no wants or

* Felix quem faciunt aliena pericula cautum.

† Prov. xxvii. 9.

sufferings. "Here we have need of patience, that we may do and suffer the will of God *:" but, having done the will of God, we shall inherit the promises, i. e. that rest, happiness, and glory, which are promised.

To conclude. I have, out of conscience of my duty, and with a heart full, I may say, of the agonies of compassion, given warning against that sin, by which a man deprives himself of the time and the possibility of repenting of all other sins; i. e. of working out the malignity of sin, which frequent practice and long custom has settled. The contrary temper must be settled by frequent practice and long custom of virtue: they that are "accustomed to do ill, must take time, to learn to do well †."

A "Lord have mercy on me," will not change the complexion of a wicked soul, and reconcile it to God; so as it should, even to happiness, delight in a holy God, and an eternal employment about him.

Therefore, let no man deceive himself, and think that he may live in sin till death; for death makes no spiritual change in men: it makes a natural change in the state, but no spiritual change in the soul.

Let us live as long as we can, and live as well as we can: for all that can be done in time, is necessary to eternity. That man who is truly religious, is such as his religion is: and the principles of holiness must be the reason of his mind, and the complexion of his soul; and that constitution must be wrought in him, by frequent acts and long custom: therefore begin to live religiously betimes, and live religiously as long as you can.

* Heb. x. 36. † Jer. xiii. 23.

...we have seen that the will of God is the will of the Father, and the will of the Father is the will of the Son, and the will of the Son is the will of the Holy Spirit, and the will of the Holy Spirit is the will of the Church, and the will of the Church is the will of the world, and the will of the world is the will of God.

The commandment of God is the commandment of the Father, and the commandment of the Father is the commandment of the Son, and the commandment of the Son is the commandment of the Holy Spirit, and the commandment of the Holy Spirit is the commandment of the Church, and the commandment of the Church is the commandment of the world, and the commandment of the world is the commandment of God.

A man who is in the will of God is in the will of the Father, and the will of the Father is the will of the Son, and the will of the Son is the will of the Holy Spirit, and the will of the Holy Spirit is the will of the Church, and the will of the Church is the will of the world, and the will of the world is the will of God.

Therefore, let no man desire himself, and let no man desire the will of the Father, and let no man desire the will of the Son, and let no man desire the will of the Holy Spirit, and let no man desire the will of the Church, and let no man desire the will of the world, and let no man desire the will of God.

Let us live as long as we can, and live as well as we can; for all that can be done in this world is to live as long as we can, and live as well as we can. The man who is in the will of God is in the will of the Father, and the will of the Father is the will of the Son, and the will of the Son is the will of the Holy Spirit, and the will of the Holy Spirit is the will of the Church, and the will of the Church is the will of the world, and the will of the world is the will of God.

And so, let us live as long as we can, and live as well as we can, and let us be in the will of God, and let us be in the will of the Father, and let us be in the will of the Son, and let us be in the will of the Holy Spirit, and let us be in the will of the Church, and let us be in the will of the world, and let us be in the will of God.

S E R M O N

**PREACHED in the PARISH-CHURCH of
St. PETER of MANCROFT,
BEFORE
The MAYOR and COURT of ALDERMEN
OF THE
CITY of NORWICH,**

JANUARY 30, 1704-5.

**BEING
The ANNIVERSARY of the MARTYRDOM
Of his Late MAJESTY
KING CHARLES I.
OF BLESSED MEMORY.**

NORWICH, At a court of Mayoralty, held
the 3 1st day of January, 1704-5.

MICHAEL BEVERLY, Esq; and Mr.
Sheriff RISEBOROUGH are desired
by this court to attend Dr. JEFFERY, and
give him thanks for his excellent sermon,
preached at the parish-church of St. Peter's
Mancroft, before the Mayor and court of
Aldermen, yesterday; being the anniver-
sary for the martyrdom of the late King
Charles the first of blessed memory: and
to acquaint him, that this court desire
that he will cause the said sermon to be
forthwith printed.

Per Curiam

CHAPPEL.

TO

TO the RIGHT WORSHIPFUL

WILLIAM BLYTH, Esq; Mayor,

AND THE

Court of ALDERMEN of the City of NORWICH.

S I R S,

IT is in compliance with your desire, that I make this sermon public, which was preached in your presence. I have added that, which, through straitness of the time, I was constrained to omit, that the discourse may be complete.

If it proves effectual, for the establishing those who read it, in their religion and loyalty, you shall obtain what you desire; and so shall he, who is

Your humble servant

JOHN JEFFERY.

M

A

WILLIAM BRYAN, Esq. Mayor

Court of Aldermen of the City of New York

SIR

It is in compliance with your desire that I make this sermon public which was preached in your presence. I have added that which, through the acts of the time, I was constrained to omit, that the discourse may be complete.

It is proved effectual, for the edification of those who read it, in their religion and loyalty, you shall obtain what you desire; and so shall he who

Your humble servant

JOHN JEFFREY

A
S E R M O N

PREACHED at

NORWICH, January 30, 1704-5.

Eccl. viii. 2.

“ I counsel thee to keep the king’s command-
“ ment, and that in regard of the oath of God.”

THERE is nothing of greater importance to men than the true valuation of the world, and the right conduct of themselves. The valuation of the world, according to this book, is vanity and vexation : that which we call evil, is vexation ; that which we call good, is vanity. The conduct of ourselves, according to this valuation, must be, the practice of virtue according to the direction of wisdom. And “ who is the wise man ? “ and who knoweth the interpretation of a thing ? “ A man’s wisdom maketh his face to shine, and “ the boldness of his face shall be changed *.” The question is, what is the character of a man of understanding and wisdom ; “ who is the wise man ? “ and who knoweth the interpretation of a thing ?” The answer is, “ A man’s wisdom maketh his face “ to shine :” it creates a veneration of him in others. “ And the boldness of his face is changed :” it extinguishes in him all arrogance towards them. Those, who are truly wise, are justly honourable, and extremely modest ; they are insolent towards none, they are revered of all. This is the character of a wise man, and this character is glorious. By this, men of low degree are exalted, and men of high degree are illustrious. And

*Ver. 1.

M 2

to

to such, who are best capable of it, the following advice is given; "I counsel thee to keep the king's commandment, and that in regard of the oath of God."

By "the king's commandment," we may understand his laws; and, by "the oath of God," we may understand his promises and threatnings confirmed by his oath.

I shall pursue the intention of Solomon as suitable to this occasion: and,

I. Explain his advice distinctly in some particulars: and then,

II. Enforce it by his reason, which is most cogent. "I shall counsel you to keep the king's commandment: and that in regard of the oath of God."

I. I shall explain Solomon's advice distinctly in some particulars; and "counsel you to keep the king's commandment," particularly,

First, "I counsel you to keep the king's commandment," and maintain that holy religion which is established by law among us.

Secondly, "I counsel you to keep the king's commandment," and to render unto every one his due, according to the just rights which are set out by the laws.

Thirdly, "I counsel you to keep the king's commandment," and to maintain that grave sobriety, which is required of every one of us by the same laws.

First, "I counsel you to keep the king's commandment," and to maintain that holy religion which is established by law among us. Every one knows, that the religion of Christ is established among us by the laws of the realm; and that no subject of England can, without violating those laws, deny the truth of that religion. The faith
and

and practice of a Christian, are made necessary to us by our laws: and the laws of the realm, are “the commandments of the king.”

1. The true faith of Christ is established by law in our kingdom: and,

2. The true worship of God, according to that faith.

1. The true faith of Christ is established by law in our kingdom *, where in general the holy scriptures are declared to be the intire rule of our religion; and the books of the holy scripture are enumerated by name †. The authority of every church, and the authority of general councils, is declared subordinate to the holy scriptures ‡.

Nor is our interpretation of these scriptures, or our scheme of Christianity, singular; but we own all the ancient creeds, and the first four general councils §.

We renounce the heresies of the Arians, Pelagians, Papiſts, and Anabaptiſts ¶: and render unto Cæſar the things which are Cæſar's, and to God the things that are God's.

The wholesome doctrine of the gospel, as it is called by St. Paul **, and by our church ††; is more largely ſet forth in the homilies: and the ſame is conſtantly taught by the miniſters of our church, according to their ſubſcriptions. So that the truth, as it is in Jeſus, has a legal eſtabliſhment among us: and all errors and heresiens are as contrary to the laws, which make the gospel the religion of the country, as they are contrary to the gospel itſelf.

2. The true worship of God, according to that faith, is established among us by the ſame authori-

* Vid. xxxix Art. 13 ELIZ. C. 11. † Art. vi. ‡ Art. xix, xx, xxi, xxxiv. § Art. viii. ¶ Art. xxxvii. ** 1 Tim. vi. 3. †† Art. xxxv.

ty *; the form and manner of which is contained in our liturgy. This has been twice disused since the reformation: once in the time of popery under queen Mary, "To the great decay of the true honour of God, and discomfort of the professors of the truth of Christ's religion:" and once in the late times of confusion; upon the restoration of which it is declared, That this "form and order in the church, agreeable to the word of God and usage of the primitive church, compiled by the reverend bishops and clergy, and enjoined to be used by act of parliament; is very comfortable to all good people desirous to live in Christian conversation, and most profitable to the estate of the realm, upon the which the mercy, favour, and blessing of almighty God, is in no wise so readily and plentifully procured as by common prayer, due using of the sacraments, and often preaching of the gospel, with devotion of the hearers." I speak the sense of the law in the words of the law.

And the honour of this book is, as it ought to be, secured by the same acts: and it is forbidden under penalty, by "any interludes, plays, songs, rhimes, or by other open words, to declare or speak any thing in the derogation, depraving, or despising, of the same book, or of any thing therein contained, or any part thereof †." And all other common prayer is forbidden.

We see then, that the true religion, and the true worship of God, according to that religion, are established by law; and "I counsel you to keep the king's commandment," and to maintain the holy religion established by law. There is nothing of enthusiasm or superstition in this establishment;

* 1 ELIZ. C. 2. & 14 CAR. II. C. 4.

† 1 ELIZ. C. 2.

but

but the institution of God is rightly distinguished from the constitutions of men *.

This establishment of religion unites us into a church, for a church is nothing but a society made by religion; and this church, and this religion, established by law, we are to maintain, i. e. to preserve this legal establishment of true religion, and to be such members of the church, to be such professors of religion, as by law we are obliged to be. No man can worship God in the use of the liturgy, but he must perceive, by his confessions and petitions, how he ought to live, as a true churchman and a true Christian, according to the doctrine of Christianity established in the church of England.

Let us all lay this to heart, by serious consideration, and let us all be what we pretend. "I counsel you to keep the king's commandment," and thus to maintain the holy religion established by law.

Secondly, "I counsel you to keep the king's commandment," and to render to every one their dues, according to the just rights which are set out by law. The laws of every nation set forth the rights of all sorts of men in it: and it is the religious duty of every one in each nation, to render unto every other his due, according to the just rights which are set forth by law †. These are known among us by the customs and statutes of the realm: and every one is so far a good subject, as he observes them, and does right according to them ‡.

* V. COMMON-PRAVER of ceremonies.

† Rom. xiii. 7. Jus est justitiæ regula.

‡ — Vir bonus est, quis?

Qui consulta patrum, qui leges juraque servat.

Hor. Ep. L. 1. Ep. 16.

There are,

1. The rights of government : and,
2. The rights of the community : both established by law. And " I counsel you to keep the " king's commandment," and to do right unto all men, to superiors, and to equals.

1. There are the rights of the government established by law. The form of government, and the persons of the governours, are settled by law. These things every man, who lives in any nation, attains to the knowledge of, by the study of the laws, and by the execution of them. The laws are promulged, that they may be known ; and this promulgation is essential to the law.

This a man may know, in general, by the law of nature, viz. That nothing is to be done by him, contrary to the being, power, and honour, of the government ; and that all things are to be done by him, according to the demands of the government. And although every man be not skilled in the laws, so as to be able to set forth the rights of the government ; yet every peaceable and obedient subject does not, in great instances, offend against the government, through want of that knowledge : but what the particular rights of the government are, is known by the customs and statutes of the realm.

2. The rights of the community, and of every particular subject, are determined by law : and from that we are to know, what those rights are. That due, which we can be constrained by law to render unto another, that, if we be good men, we shall render without constraint. Every man has a right to his life and safety, to his estate and possessions, to his liberty and property, according to law ; and, whatever he is rightfully seized of, according to law, none may, contrary to law, disseise him of.

And

And if there be a demand of right which one makes, and the other does not acknowledge, there are judges learned in the law, and impartial as to the case, by whose sentence that question shall be determined; and every one must acquiesce in that determination.

This is evident concerning particular persons who live in the community; and, as to the whole community itself, is plain, that every one is obliged, by law, to maintain the peace and unity of it. It is contrary to the laws of every kingdom, and contrary to the duty of every subject, to divide the nation, and to exasperate the parts of that division one against the other. It is contrary to all this, for any to disturb the peace and quiet of the society, in any part of it. This every one knows; and to live regularly, and peaceably, according to that knowledge, is what every Christian is in conscience bound to. There is great reason, why the law should make all necessary provision, for keeping the peace: because, without that, the law cannot secure our rights. "I counsel you therefore to keep the king's commandment" in this particular; and to do right to the government, the whole community, and to every particular person that you are concerned with.

Thirdly, "I counsel you to keep the king's commandment," and to maintain that grave sobriety which the laws require of every man. So far as a man departs from sobriety, so far he loses the government of himself, and the use of his reason*: and he that is so dispossessed of himself, can neither do right to God nor man. Such intemperance puts men under an incapacity to do

right, and puts them under a temptation to do wrong. Therefore all intemperance and excess, all lewdness and debauchery, are condemned by law, as contrary to the welfare of the nation, and the duty of the subject. No man, who gives himself up to any of these, can be a good Christian, or a good subject; can have a conscience void of offence towards God, or towards man.

In sum, all sobriety, righteousness, and godliness, are made necessary by the law of God and man*: and, as it is the design of all law-makers, that the subjects should be such, as the laws are; so it is, by their obedience to the good laws, and by that only, that they can be good subjects of the kingdom of God, or of the kingdom of men. "It is righteousness which exalteth a nation,†" but unrighteousness does destroy it. Therefore all profaneness, swearing, cursing, and blasphemy; all fraud, violence, and oppression; all drunkenness, lewdness, and debauchery; are forbidden by the laws, and that under such penalties as are judged sufficient to deter men from such immoral and ungodly practices‡. Nor can right be secured, until men abstain from those sensualities, by which they are tempted to do wrong; till men love righteousness for itself, and adore God, not so much for the transcendency of meer power, as for the perfection of righteousness that is in him; and till men count themselves so far only religious and good, as they practise righteousness in doing right. If men had such apprehensions of religion, and such esteem of righteousness, subjects would count themselves bound, in conscience, to obey the king's commandment to do right; and every one would be the better for another.

* Tit. ii. 12.
9 & 10. GAL. iii.

† Prov. xiv. 34.

‡ 21 JAC. i. c. 20.

Thus

Thus we see the advice of the wise man explained; and in this extent he must be understood. "I counsel you," therefore, from him, who spake the mind of God, "to keep the king's commandment," and to observe his laws, concerning godliness, righteousness, and sobriety; to maintain that holy religion which is established by law among us; to render unto every one his due, according to the just rights which are set out by the laws; and to maintain that grave sobriety, which is required of every one of us by the same laws. Thus I have explained Solomon's advice distinctly, in three particulars. I am,

II. To enforce this advice by his reason which is most cogent: "I counsel thee to keep the king's commandment, and that in regard of the oath of God." I have said that, by the king's commandment, we are to understand his laws; and that, by the oath of God, we are to understand his promises and threatnings. The promises of God are called his blessings, the threatnings of God are called his curses; they are both called his covenant, and oath, because that is added; and men are said to "enter into a covenant, and oath, and curse". The promises and blessings are of the same nature; so are the threatnings and curses; so are the oath and covenant of God. As God exercises his authority over us, in giving laws to us; so he enforces the observance of those laws, by the promises of his blessings, and by the threatning of his curses†; and both confirmed by oath. And, as these are a description of the exercise of God's legislative power, so there are like

* Deut. xxix. 12, 13, 14. Ezek. xvi. 59.

† ὁ ὅρκος τῷ θεῷ νόμος φύλαξ, &c. HIERO. p. 34. vid. & p. 30.

descriptions of his executive power : as when the Jews were in captivity the prophet made this confession and acknowledgment to God ; “ All Israel
 “ have transgressed thy law, even by departing that
 “ they might not obey thy voice ; therefore the
 “ curse is poured upon us, and the oath that is
 “ written in the law of Moses the servant of God,
 “ because we have sinned against him *.” Thus, by the oath of God †, we may understand his promises, and threatnings, which are confirmed by oath : and this is the reason why we must keep the king’s commandment, or observe his laws, by which we shall be made good men, and good subjects. The force of this reason will appear if we consider,

1. That the laws of God, and of the king, are for substance and matter the same.

2. That, this being so, the laws of God, and of the king, are established by the same divine authority.

1. That the laws of God, and of the king, are for substance and matter the same. The laws of the realm are customs and statutes, and both are grounded upon the law of nature, and the law of God. So the good laws of every nation are : and this is in part manifest already, concerning the laws of our nation. The laws of nature are the laws of God, and these laws are primary and unchangeable †. By these laws every man is under obligation to God, and to himself, and to others ‖. He is bound to seek after God, and to know him, to have right apprehensions concerning him, and to be well affected towards him ; to express both in religious worship, and in religious obedience.

* Dan. ix. 11. † Lev. xxvi. 14, &c. ‡ Rom. ii. 14,
 15. ‖ Acts. xvii. 27.

The fundamental instance of this religious obedience, is the right government, and right use of ourselves *: viz. that reason and conscience, which are particular and distinguishing in man, be supreme; that sense and passion, which are common to him and inferior creatures, be subordinate; that the body be preserved a fit mansion and instrument of the soul, and that the soul be a regular inhabitant and just governour of the body. This is the purport of universal sobriety; the sobriety of the body in temperance and chastity, the sobriety of the mind in humility and meekness.

Besides these, men are under obligation to one another, from the laws of nature: and this obligation upon the one, is manifest by the rights of the other. Now every man has, by nature, a right to the use of his faculties, to the enjoyment of himself, to the fruit of his labours, to the benefit of society: and, therefore, truth and faithfulness, justice and equity, goodness and charity, are the natural and necessary duties of every man, without which, those rights cannot be secured †.

All these duties are, therefore, natural, primary, and eternal: and, as these are the laws of the realm, so they are also the laws of nature, and of God.

Besides these primary laws, there are others which we may call secondary, because they are derived from the former, and founded in them; particularly, as society is necessary to men, and as government is necessary to society, so property is settled by compacts, and liberty is limited by government. By laws and contracts, the parti-

* M. ANTONINUS, L. 5. §. 26. L. 7. §. 11.

† *Justitia est constans & perpetua voluntas Jus suum cuique tribuendi.* JUSTINIAN. TULL. de Leg. l. 1. p. 4914, &c.

τὸ φερεινόν. ARIST. Eth. L. 5. c. 10.

cular and secondary rights of men are set forth; and by fidelity to government, and fidelity in contracts, those particular rights are secured *. There are particular rights relating to persons, things, and actions: those which relate to persons, in respect to their lives, ages, and health; those which relate to things, in respect to their essence, certainty, and value; those which relate to actions, with respect to the intention, execution, and validity of them. There is a determination of right, as to the acquisition or alienation of all these rights. And to all these rights, which are multiplied to a very great number, must be added all those other rights which are judicial, relating to litigants, witnesses, and judges, in the execution of laws; the number of which rights are not perhaps fewer. Now all these are secondary rights †; and the determination of all these is from the contracts of equals, and the laws of superiors. But as fidelity to government, and fidelity in contracts, is a law of nature, and of God ‡; so, by virtue of that, we are bound to yield all these secondary rights, set forth by contracts and laws.

These secondary rights are common or special. There are rights common to all societies; as, that satisfaction be made for all trespasses upon others, and that restitution be made of all goods belonging unto them: and so all theft and robbery, all fraud and cheating, all violence and oppression, are forbidden, upon supposition, that mens' liberties and properties are determined by law. There

* Ἡ γὰρ συνθήκη νόμου ἐστὶν ἰδίᾳ.

— καὶ ὅπως αὐτὸς ὁ νόμος, συνθήκη τις ἐστίν.

ARIST. Rhet. L. 1. c. 16.

ZOUCH Elementa Juris-prudentiæ.

† τὸ νομικόν. ARIST. Eth. L. 5. c. 10.

‡ Fundamentum autem justitiæ fides. TULL. de Off. L. 1.

are other rights which are peculiar to each nation; and, perhaps, to some parts of the same nation, which others can make no claim to: and such are the special customs which are, or have been, in London, Kent, and Nottingham*. Now all these secondary rights, common and peculiar, being founded in the voluntary contracts, and in the positive laws of men; every one is obliged to render, by virtue of that truth and fidelity, which is the natural, primary, and eternal duty of mankind. And the positive laws of God charge the consciences of men, with rendering to all their dues without exception†.

2. This being so, the laws of God, and the laws of the king, are established by the same divine authority, by the same promises and threats. And, therefore, the promises and blessings, the threatnings and curses, the covenant and oath of God, is the reason why we must obey God and the king, in doing all sorts of right, to all and every one. He that has a due veneration for God, and for righteousness, will do righteousness for righteousness sake†, in obedience to the authority of God. But those who will not do this, without doing which no man is truly and religiously just and righteous, must remember the oath and curse. He that will not do righteousness for righteousness sake, and for the love of righteousness, must do righteousness for his own sake, and for the fear of punishment. There is a threatening, an oath or curse; there is a punishment and vengeance from God, which will fall upon them who regard not the authority, and who love not the laws of God.

* DOCTOR and STUDENT, c. 10. † Rom. xiii. 7.

† — *Justitia per se expetenda. Quod ni ita est, omnino Justitia nulla est.* TULL. de Leg. L. 1.

As to superiors, it is said, "Every soul must be subject to the higher powers; for there is no power but of God, the powers that be are ordained of God: they, therefore, that resist, shall receive to themselves damnation. Rulers are not a terror to good works, but to the evil: they are the ministers of God, and we must needs be subject not only for wrath, but also for conscience sake *."

As to equals, it is said "The unrighteous shall not inherit the kingdom of God; neither fornicators, nor idolators, nor thieves, nor drunkards, nor revilers, nor extortioners †:" all which are condemned by the laws of God, and of the king. They "that defile the flesh, and they that speak evil of dignities ‡," are liable to the judgment of God: such are no more good christians, than they are good men, and good subjects: "for such is reserved the blackness of darkness for ever:" and the unrighteous man, living and dying such, cannot be forgiven in this world, or in the world to come. We see how much we are bound, by the religion of Christ, to do right, according to the laws of the community; and how much all unrighteousness of men is condemned by the authority of God.

He that is unrighteous with respect to the law, by which his unrighteousness is condemned, must consider this: and yet he, who is not willing to be righteous according to the direction of the law, without fear of the punishment of the law, is not righteous, as a Christian, or as a man must be ||.

Moreover there is equity as well as justice, that every law of God and man provides for; and we must observe both. It is not enough, that a man can justify or excuse his dealings, by the rigour of

* Rom. xiii. 1, 2, 5. † 1 Cor. vi. 9. ‡ Jude viii. 15.
|| Nec, enim dum metuit, justus est; et, certè, si metuere destiterit, non erit. TULL. de Fin. L. 2.

the law; it is necessary he should practise according to that equity, by which the letter of the law is interpreted by a good man. He that is charitable, as well as just, will not take all advantages of law, against the equitable demands of another; but will abate of his legal right, when it is extreme severity, knowing, that extreme right may be extreme wrong *. God makes all favourable allowance to us; and, if he did not, we must perish. In imitation of him, we must make all favourable allowances to our brethren: and if we do not shew this fairness and equity, this *τὸ ἐπιεικὲς*, which is translated "moderation," we are not religious men. "Let your moderation be known unto all men †:" we do not well consider that "the Lord is at hand:" the judge standeth at the door, if we act otherwise. I know not how it comes to pass, that some have put such a sense upon this passage of scripture, as if by it were recommended an abatement of our obedience to some laws, in compliance with those who transgress them. I am sure no such thing was ever intended by the Apostle, or by the translators. This *ἐπιεικεία* is doing all right to men, not only according to the strictness of the law, but according to the extent of equity. And this is the necessary duty of a good subject and a good Christian, Not to insist upon his strict right, according to the rigour of the law; but to abate of his demands, according to equity ‡. And this equity, which is a correction of the law, is itself law: and, in this also, we must "keep the king's commandment, because of the oath or threatening of God."

We see then the duty of subjects, viz. to "keep the king's commandment," or to obey the go-

* Summum jus summa injuria. TULL. Off. l. i.

† Phil. iv. 5. ‡ Ἐπαύρδωμα νομίμῳ δικαίῳ. ARIST. Eth. l. v. c. 15.

vernment, according to law and equity. We see the reason for this; which is the authority of God by which it is made necessary, and the vengeance of God by which the violation of it is punished. We are bound by oath unto this; and we must make conscience of this, in regard of the "oath of God."

The inferences I shall make from hence shall be, for aggravating the sins which are contrary to this engagement, to be good and obedient subjects. I have said all this to convince men's judgments, that the righteousness of subjects is the religion of Christians: and that men may be satisfied, when we, the ministers of Christ, call upon them to obey the laws of their superiors, which are, in substance, the laws of God; that we do really promote religion and loyalty, by the same discourse. When we condemn the unrighteousness of disobedient subjects, we condemn the wickedness of hypocritical Christians: and our zeal for this is a zeal for God. And, upon this principle, I am to shew the malignity of that practice by which men,

First, Violate and trample upon the laws.

Secondly, By which they make, and exasperate factions.

Thirdly, By which they break forth into rebellion and treason.

Fourthly, By which they subvert government, and introduce confusion.

Fifthly, By which they destroy the Supreme, and commit regicide.

First, I am to censure the malignity of those practices, by which men violate and trample upon the laws. The commandment of the king, and the laws of the kingdom, are rules of righteousness founded upon the laws of God, and authorized by them. To do righteousness, is to do right; and what the rights of men are can be known and

and determined no otherwise, than by the laws of God and of the realm. Those who disown or disregard the difference of moral good and evil, as if nothing were so in itself, but what is made so by law or custom; subvert the very foundation of all laws *. The secondary rights of men are, in many cases, determined by law; as the same are, in other cases, determined by contracts: but there is an eternal reason for, and a divine authority, in obedience to which we observe those laws, and those contracts. They who disown or disregard the religion of Jesus Christ †, by the authority of which all laws and obligations of righteousness are confirmed, do remove all that security of right which can be had from conscience. Those who do no further regard the law, by which the rights of men are set forth, than they become obnoxious to the punishment; those who, without conscience, when they can evade the punishment, do violate the law in any grand and plain instance of sobriety, righteousness, or godliness; those are enemies to their country, their king, and their God. We see that this is so, from what I have discoursed: and they are guilty, in this profane manner, who, as far as they can safely, slight and condemn those laws, by which the rights of men are declared and secured.

Secondly, This shews the malignity of their practice, who make divisions and factions, and exasperate them one against another: this is contrary to the king's peace, and to the kingdom's safety. "Every kingdom divided against itself, is brought to desolation †:" this is a maxim which will convict those of parricide against their coun-

* Νόμος δὲ τοῦ Θεοῦ. PYRRHO. D. LAERTIUS. l. ix. Hæc autem in opinione existimare, non in natura ponere dementis est. TULL. de Leg. l. i. p. 494.

† Matth. v. 17. ‡ Matth. xii. 25. FLOR. l. i. c. 23.

try, who divide it against itself. Every church is united by religion, and every kingdom is united by loyalty : and there is no more of religion, than there is of obedience to the laws of God ; no more of loyalty, than there is of obedience to the laws of the realm, in any man. And as those, who are united in the same church, by the same religion ; so those, who are united in the same kingdom, by the same loyalty, may not be divided. God has put the men of such a religious and civil society together, and none may put them asunder. To divide the members of the church, one part of them against the other, is schism ; and to divide the subjects of the kingdom, one part of them against the other, is faction. And when such factions are made, it is the business of those who made, to exasperate and enrage them one against another. This wickedness is of a most malignant nature, and of a most fatal consequence *. The first act of this kind is a breach of the peace : for there cannot be peace, without unity. And as for such who do this by design, or without it, “ my soul come not thou in-
 “ to their secrets ; and unto their practices, be not
 “ thou united † :” for in their anger and fury they destroy their country, and are the worst enemies it can have. A nation firmly united may defend itself against a foreign power : but a nation divided against itself destroys itself ‡. That man who, upon principles of reason and conscience, is resolved to live honestly, i. e. soberly, righteously, and godly, in all things ; in peaceable subjection to the government, and in stedfast communion with the church, as by law established ; needs not fear what the wit, or malice, of any can say against

* Phil. ii. 1.—4. † Gen. xlix. 6. ‡ vid. Quintii Cos. orationem. Liv. l. 3. c. 67. vid. l. 2. c. 44.

him. This man does what every man should do ; and his conscience is instead of a thousand witnesses, to vindicate him against all false and injurious imputations : the approbation of his conscience, and his God, keeps him erect under the heaviest pressures *. And thus a man shall keep himself out of all factions, when a nation is divided against itself.

This duty is not hard to be understood, or performed, if a man be willing to have his honesty and integrity slandered, and if he can be patient at being calumniated by those that are factious, because he is not so † : I mean, he that observes the laws of God and of the kingdom, and that is quiet, and minds his own business ; may be unjustly maligned, but cannot be justly blamed. Let a man do nothing in compliance with any faction, but only yield obedience to the laws ; and let others call him what they please : he is a good man, and a good subject. But as for dividing the subjects of a kingdom, and imposing names of distinction and odium, and then firing them one against another, according to those distinctions ; this speaks such a malignity of spirit, as demonstrates the person to belong unto the kingdom of satan. Let him who is resolved to live quietly and peaceably ‡, in obedience to the queen and her laws ; be obstinate in that resolution, and he shall have the approbation of the government, and of conscience, and of God || : and if this be not enough, nothing is. Wo be to them, who are incendiaries : for, when the state is consumed, they shall answer for it to

* — Hic murus aheneus esto,

Nil conscire sibi, nullâ pallefcere culpâ.

HOR. Ep. l. i. Ep. i. vid. TULL. l. 6. Ep. 4.

† POMPONIUS ATTICUS. ‡ Rom. xii. 18. || FLOR. l. 4. c. 2.

God, and to men, at one time or other, who set it on fire.

Thirdly, This condemns the malignity of their practice, who break forth into rebellion and treason. War is so unnatural to the reason and bowels, and so pernicious to the interest and safety of men, so contrary to their natures, so brutish, and so outrageous against their lives *; that every one, when he is most himself, does lament and detest the necessity of it. But of all wars, none is so unnatural as that which we call civil †; when uncle and nephew, brother and brother, father and son, those of the same nation, of the same religion, of the same city, of the same house, of the same blood, are armed one against another. Could it but be known afterwards, how many of the nearest relations have sheathed their swords in each others bowels, have shot their bullets thro' each others hearts, have cut one another in pieces without compassion or remorse ‡; the reflection would make a new and more just slaughter, and men would die with horror, if not by their own hands, when they bethought themselves whom they had murdered. If it were possible for any to live, after such knowledge; the apparitions of pale and mangled carcases would perpetually haunt their imaginations, and their exclamations over the memory of such a spectacle would be; "Would God I
" had died for thee, or by thee, my friend, my
" father, or brother! Would God I had died for
" thee, my son, my son!"

This supposition is very far from an impossibility ||; and that war, which makes such cases

* Illud proprium belluarum. TULL. Off. l. 1.

† Omnia sunt misera in bellis civilibus, TULL. Ep. l. 4. Ep. 9.

‡ LUCAN l. 3. v. 326. & l. 7. v. 464, &c.

|| VAL. MAX. l. 5. c. 5. §. 4, LIV. Epit. l. 79.

common,

common, must be had in abomination by every man, who has not totally put off humanity. And I doubt not, but those Boutefeus, who blew up the fire of distrust and fury in one part of a nation against the other, 'till war broke out into a raging flame; have ever been the objects of all good mens' detestation, and of many bad mens' curses: and, which is worst, those curses were not causeless, those detestations were pious. I question whether any soul, under the power of those disorders, which are caused by the wasting of a man's substance, by the burning of his houses, and by the death of his beloved relations, can forgive those of his own side, if he knows any that promoted those confusions. What anguish and indignation must a man be tortured with, when he looks back upon the beginnings, and progress, and consummation, of those exasperations; and that war, by which he is made poor, and maimed, and childless, all his days! "Curled be the anger of such factious spirits, for it was fierce; and their wrath for it was cruel." This is the language of every man's horror, which the remembrance of such seditious, unpeaceable, and mutinous practices, stir up: and he that can bear the thoughts of these things with patience, has not the heart of a Christian, or of a man; but of a tyger, or what is worse.

Fourthly, By this they are condemned, who subvert government, and introduce confusion. This is in great part effected as soon as war is begun: for the voice of the law, which is the voice of reason, is not heard amidst the noise of arms *. But the result of war is more fatal than

* Inter arma silent leges.
Jusque datum, sceleri. Luc.

the commencement of it: and that government, which is obstructed by the progress, is overturned by the issue of it. They, who are victorious, think themselves lawless: and though there be no ground for triumph in such wars, there is great cause of lamentation*.

The change of government is the consequence of anarchy; and the one is made subservient to the other. But every change of a good government is by ill means, and it is always for the worse; and sedition issues in slavery.

He that understands the form of our government, as every one may do, who was born and has lived under it; must be convinced, that no other form of government can be better†. This is my judgment, grounded upon good consideration: and, therefore, I abhor all change of the government, as an unspeakable damage to the public. We have, therefore, in my judgment, great reason to bless God, that after this excellent government had been subverted by an unnatural war, it was restored with calm peace. We now, blessed be God, live under the protection of that legal government, by which this nation has been prosperous and glorious: and may all attempts whatsoever to change this government, be blasted with shame and confusion of face, to those that are concerned in them.

Government is the security which men have, under God, of their lives, liberties, and properties†: and we, in this nation, have the best of governments, which is the best security. And

* TULL. l. 12. Ep. 18. † ARIST. Pal. l. 3. c. 12. 12.
 ὁ πόλις εἰς ἀρχὴν καὶ νόμους. PLATO de Regn.

† Justitiæ fruendæ causa, bene morati reges constituti. — Eademq;
 constituendarum legum fuit causa, quæ regum. TULL. Off.
 l. 2.

since a good government is submitted to, by obedience to good laws, and those good laws are for the good of those who are to obey them; we ought to be possessed with the greater veneration for such government, and such laws, by which every man is made as happy as men can be on earth, so long, and so far, as he obeys them.

To subvert such government, is to subvert all that security which any man has, under God, of his welfare and safety: and, therefore, such subversion of the government is to be abhorred of all men, out of judgment and reason. Who is the man that has any affection to his neighbours, acquaintance, and friends, to his kindred, himself, and his posterity? let him defend and maintain that just government, and those just laws, by which all that good, which we can desire for those whom we love, is secured.

And whereas this government has been violently subverted, and miraculously restored, in the memory of many of us; let us, with all caution, sincerity, zeal, and peaceableness, prevent those things by which we were once undone, and had been for ever undone in this world, had not the mercy of God interposed for our deliverance and re-settlement.

Let us adhere to the government with all our hearts, by which all our interests are secured: and as we detest the subversion of such a government, so let us detest all things that lead to it; as seditions, treasons, factions, animosities, and exasperations. As much as the best government is justified and applauded, the attempts to subvert it, must be condemned and abhorred: and he that does this, out of judgment and conscience, shall be accepted of God in so doing, and approved of men.

Fifthly,

Fifthly, and lastly. By this, they are condemned, who destroy the life of the supreme governor, and commit regicide. This is the last scene of that horrid tragedy, which an unnatural war ends in. This is the last and utmost result of subverting government and introducing confusion. The blood of this day strikes horror into the souls of those, who have any sense of the benefit and necessity of government and society; by which also true religion is established, as that is established by true religion.

Let every man affect his heart, as much as he can, with these things; and, under the power of that affection, maintain the government and peace of his country, the honour of her majesty, and the unity of her subjects.

I am satisfied that there is not, in the whole world, a better constituted government; and that there is not, in all Christendom, a better constituted church. And let every man, who is so convinced, be affected suitably to his conviction; and on all just occasions, and in all prudent and Christian manner, declare his detestation of all treasons and rebellions, of all seditions and factions: and let his abhorrence of such practices rise as high as his conviction of the malignity of those sins, which we this day bewail; by which the best government and the best church were destroyed; by which the blood of his late sacred majesty was shed, to the eternal reproach, and irreparable damage, of this nation.

But the same reasons we have to lament and to abhor these things, the same reasons we have to endeavour to prevent or to remove the very first causes of them. That is done effectually, by recommending to the consciences of men the observation of the laws: and if a man's loyalty be his
se-

security to the government, and his conscience be the security of his loyalty; such an one may be trusted. None could have been guilty of any of those wickednesses, brought to mind by this day, if he had made conscience of "keeping the king's commandment," i. e. of obeying his laws, in regard of "the oath of God;" or of that divine authority on which the laws are founded, and by which they are guarded.

It is the religious man, he that is truly so, who is the good subject: and loyalty can never be secured but by religion. Let that religion, therefore, be promoted and encouraged; and let not any trust the allegiance of one, who distinguishes himself by atheism and infidelity, prophaness and immorality. He that makes no conscience of occasional perjury, and common swearing, can make no conscience of the oath of allegiance; and he that regards not the authority of God, cannot duly regard the authority of man. He that is false to his God, cannot be true to his king. Princes and governors "are the ministers of God *;" and the vicegerents of God are never more considered, than God himself is considered, by any man. Veneration of righteousness, or of doing right, when it has taken place, upon rational satisfaction, in the soul of man; will prevail effectually with him, to adore and obey God, to honour and obey the king. And as this is the design which every wise and good man has, in such discourses as those of this day; so we pray unto God for the success of these addresses which we make unto men, and we bless God for the success of them, when it is manifest to us.

And he that speaks in the name of God, and as a minister of Jesus Christ, must remember the character he bears, and the presence in which he

* Rom. xiii. 4.

is, when he thus persuades men. And whatever imputations may be fixed upon such advice as this of Solomon, "to keep the king's commandment, "and that in regard of the oath of God;" we are warranted and authorized of God, to give such advice, according to his will and commandment. Our end, therefore, in this, is the same as God's is; viz. to reclaim those who are departed from Christian loyalty, and to establish those who make profession of it. Let those who are to be reduced unto a conscientious subjection, and those who are to be settled in it, be treated with in a conscientious manner; for we must answer unto God for what we do. Let any condemn disloyalty and disobedience, schism and faction, sedition and treason, rebellion and regicide, more than we do, if they can: and let any persuade others to the like conscientious performance of their duty to God and man, with more zeal, and upon better principles if there be such.

Her majesty has declared, "she doubts not of "our care to encourage those principles, which "promote the peace and welfare of her, and all "her subjects *:" and such principles all wise and conscientious teachers will ever encourage. Let this be the use we make of that horrid fact, by which this day is blackened; to entertain and cherish in ourselves, and others, the most unfeigned and judicious veneration for God and religion; the most unfeigned and judicious reverence for the queen and government: and, after all the pretences that can be made to religion and loyalty, know that he is most religious, who obeys the laws of God; and that he is most loyal, who obeys the laws of the realm: that prophaneſs, and immorali-

* Answer to the OXFORD address, Jan. 4. 1704.

ty, are the great cherishers of infidelity and sedition; that piety, and virtue, are the necessary supports of church and state.

O! that we were wise and understood these things; and would consider the last end of those, who are bad subjects, and false Christians. Let us so live in the church, and in the kingdom, as those who know they must die soon; and as those who desire to be safe in eternity, at what time, and by what means soever, they die.

The constitution of religion in the church, and the constitution of government in the kingdom of England, have upon them the image of virtue, and are liable to such reproach as is cast upon virtue itself. Aristotle has told us, that virtue is in the middle, between vices which are in the extremes*: so fortitude is in the middle, between rashness which is one extreme, and timorousness which is another; liberality is in the middle, between prodigality which is one extreme, and covetousness which is another.

As the middle is virtue, and the extremes are vices; so it is common for those, who are vicious in the one extreme, to reproach the virtuous, as if they were vicious in the other extreme. Thus fortitude is reproached as rashness, by the timorous and cowardly; it is reproached as timorousness, by the rash and fool-hardy: so liberality is reproached as prodigality, by the covetous; and it is reproached as covetousness, by the prodigal. And it fares with our constitution, as it does with virtue, whose image it bears: the constitution of our government is legal, neither the arbitrary power of France, nor the common-wealth of Venice; the constitution of our religion is Christian,

* Eth. L. 2. c. 6. &c.

neither the idolatry of Rome, nor the enthusiasm of Munster; but both these, our government and our religion, are reproached by such as are vicious in the extremes: government is reproached by some as tyranny, if it be not a common-wealth; and by others it is reproached as a common-wealth, if it be not arbitrary. The constitution of our religion is reproached by the Papist as heretical, and by the Dissenter as popish.

But that man who can distinguish virtue from vice, the middle from the extremes; he that can distinguish a good constitution of religion and government, from a bad one; will be satisfied, upon principles, that the government of the kingdom, and that the religion of the church of England, are regular and excellent. And upon this conviction he will live in peaceable subjection to the government, under which he was born; and in stedfast communion with the church, in which he was baptized. And whatever reproach may be cast upon him, by the extremes; though the common-wealths-man accuse him, as affecting an arbitrary Power in the state; and the tyrannical accuse him, as affecting a common-wealth; though the popish recusant reproach him as fanatical, and though the protestant Dissenter reproach him as popish: though each extreme does so vilify, and though both extremes should do it, in any other title of infamy, be that title what it will: yet, such a man, who is conscious of the truth of his loyalty and religion, ought to stand as firm as a rock, altogether unmoveable, both in his principles and in his meekness, amidst all the storms that beat upon him, whether they come from the north, or from the south. And such an one has a foundation strong as that of a rock, which no hurricanes can shake, no slander and malice can
 2 affect:

affect: but, the rage of enemies will rebound upon themselves, to the shame and confusion of their faces, to the consternation and horror of their souls; when they shall see such approved of God, and rewarded by him, as unfeignedly pious and peaceable, as wise and judicious; and they themselves condemned for their fury, their calumny, and their hypocrisy. May my soul be numbered among those, who, upon principles of judgment and conscience, have lived honestly in all things, soberly, righteously, and godly*; in peaceable subjection to the government, and in steadfast communion with the church, as by law established. Thus, also, "I counsel you to keep the king's commandment;" to observe the good laws of the realm, by which the holy religion of Christ, and the just rights of men, are established: and this counsel I will answer for. Let us repent, and so live: let us break off our sins by righteousness; and resolve, for ever, according to the best of our understanding, and utmost of our power, to do right to God, and men: to do right to God by being good subjects of his kingdom, obeying his laws; and to do right to men, by being good subjects of this realm, by obeying the laws of it, which, for substance, are the same as the laws of God. So we shall do right and honour to the queen and government: so we shall do right and benefit to all men, among whom we live: which God of his mercy grant, through Jesus Christ, &c.

* Heb. xiii. 18.

[illegible]

F O R M S
O F
P R A Y E R
F O R T H E

M O R N I N G and **E V E N I N G** of
Every **D A Y** in the **W E E K**.

A L S O
E X E R C I S E S of **D E V O T I O N**

With respect to the
L O R D ' s **S U P P E R**.

“ O come let us worship and bow down, let us kneel
“ before the **L O R D** our **M A K E R**.” Pſal. xciv. 6.

To which are added,

- I. **D E V O T I O N S** for a private Family.
- II. A **S U M M A R Y** of Christian Religion. And,
- III. **D E V O T I O N S** for the Holy Communion.

Now first published.

FORMS

OF

PAYEE

FOR THE

MONTHS AND YEARS OF

Each Day in the Year.

ALSO

EXERCISES IN DETECTION

OF

FORGERS

AND THE

REMARKS

ON

THE

REMARKS

ON

THE

A
P R E F A C E
T O T H E
D E V O U T C H R I S T I A N .

IT is a sign of great wisdom and integrity, in those who are the composers of public liturgies and forms of common-prayer, in the use of which the several congregations of a whole church are to join, not only at present, but also in ages to come; that nothing be put in, which is peculiar to the necessities, or opinion, of any private person: and although particular persons, such as kings, and others, must be prayed for in every age; yet that the matter of the petitions and thanksgivings for them, be such, as will suit any succeeding persons who are distinguished by those characters.

For this reason, the forms of devotion of this sort must be in general words, and under such notions as are agreeable to the standing doctrine of the church: which excellent and necessary properties we find in our book of common-prayer; and it is want of consideration which makes us turn this into an objection against it, which is really a high commendation of it. The Lord's prayer is a great example of this; in which there is nothing inconsistent with the private apprehension of any Christians, or unagreeable to the personal circumstances of any men.

Yet where one man prays by himself, in the privacy of his closet; or with a very few in his own family; it may be pious and wise, to be more particular in his acknowledgments and requests, than a whole church can be. And did every man compose a form of prayer for the use of his family, and, reading one chapter out of the holy scriptures at the same time, make use of it, morning and evening, among his domestics; it would be a good means of impressing a sense of God, and of religion, upon the minds of his children and servants; as well as it would be a just homage rendered unto that God, in whom we all live, and move, and have our being.

For want of this private exercise of devotion, the profaneness and irreligion of families, who call not upon the name of the Lord, is become common; and that seriousness, which is necessary to Christians, is too much lost. Let men consider this, and lay it to heart; and restore that exercise of religion in families, and take care thereby to fit and prepare young persons for the public exercises of religion: that the effects of them may not be wanting, among so many, as we have reason to fear it is, at this day.

Every man, who minds his religion, and studies it, must needs have some peculiar private apprehensions concerning some things in it, though he be truly orthodox in his judgment as to the whole: and every man, who examines his own conscience and minds himself, must have a special sense of some failures and defects, more than of others; as also he must have, in some things, more distinct desires and requests, which he would be glad to put more expressly into his prayers.

But

But because every man cannot compose a form of devotion for himself ; and some, who can, may have such a form composed for them, with more advantage, by another ; therefore, as I have wished that many such forms might be published for the use of private Christians, that every one might find some exactly conformable to the temper of his spirit, and to the necessities of his state ; so I have, for the same reason, published these prayers which follow : and I have distinguished them by the morning and evening of every day in the week ; not intending thereby, either to oblige, or to advise men, to use each prayer according to its denomination from the time ; but recommending to every one, the choice of such a prayer as is most agreeable, to be used by him at any time whatsoever ; though some of them, if any be unagreeable at all times to any person, should never be used by him at all.

Let every man, who is charged with the care of himself and his family, constantly and seriously make use of these, or some other forms of devotion ; and ever remember, that they must live as they pray, who shall be happy for ever. And every man may then conclude he is made better for his exercises of devotion, when he lives more soberly, righteously, and godly, for them.

There is a close connexion between that religious worship which is sincere, and that religious obedience which is necessary in Christians. Our religious worship is an adoration of God, and our religious obedience is an imitation of him. In God we adore the greatest perfection of all truth, righteousness, and goodness, exercised according to the greatest perfection of wisdom and power, which are in him : in our obedience we imitate

the same perfections of truth, righteousness, and goodness, according to the proportion of that wisdom and power which is in us. The precepts of the moral law, which are the eternal rule of our obedience, are transcripts of the moral perfections, which are the object of our worship. He, that has right apprehensions of God, conceives of him as the perfection of goodness, directed by the perfection of wisdom, and exercised by the perfection of power: and every man, who does not think God to be such an one as himself, must reckon himself indispensibly obliged to become like unto God. And that which is adorable for the perfection of it in God, is desirable in a just measure in us; and we can be valuable upon nothing so much, as upon our resembling him whom we adore.

The truths of God have a natural power over the minds of men; and while we recount those truths in our celebrations of him, we are moved unto a reconciliation with God by such contemplations of him. By frequent, serious, and wise converse with God, we are assimilated to, and harmonize with him: and, as celebrations of God do justly suppose, and naturally promote, affections suitable; so every part of prayer, which is our religious worship, does import a celebration of him.

In these exercises of devotion, there is an adoration of the perfections, and a submission to the authority, of God; there is a confession of sin, and a deprecation of punishment; there is petition for what we want, and thanksgiving for what we enjoy; there is intercession for all mankind in general, and for those in particular whom we have any special relation to, conjunction with, recommendation

mendation of, or concernment for : and, in every one of these, there is expressed, or implied, an humble celebration and acknowledgment of the glories of God.

The perfections of God, which we adore in our worship, are those which are moral, and these are supreme ; those which are natural are subordinate : and so we adore all truth, righteousness, and goodness, exercised in the actions, and manifested in the works of God, according to the wisdom and power which are peculiar to him. And no man, who does this with attention and consideration, can be without that admiration of the wisdom, and veneration of the goodness, and submission to the power, which is divine.

And, as we adore the divine authority, when we adore the divine perfections ; so, in this act, there is a celebration of God, as our lord and king, as our law-giver, saviour, and judge. But such celebrations must needs be accompanied with a conviction of the necessity of our obedience to his law, with ardent desires of his salvation, and with awful expectations of his judgment.

When we make confession of our sins, we imply a profession of our repentance ; and, while we deprecate the punishment of our sins, we suppose that repentance : and, in both, we justify the laws of God, as holy, just, and good ; we condemn our selves for sin, as unholy, unjust, and abominable. Thus we give glory unto God, extolling the equity of his laws and government ; and thus we put our consciences under a distinct obligation to our religious duty.

When we make petition for what we want, and thanksgiving for what we enjoy ; we own God to be the original, as well as the perfection

of all good ; and the recognition of our dependence on God reinforces our repentance and obedience. Whatever the particular subject of our petition and thanksgiving is, this is the purport of them : but, especially, when the performance of our duty, and our improvement by that performance, is requested, or acknowledged, to the glory of God. Every religious truth, when recognized in our devotions, imports a celebration of God ; and, therefore, the making such solemn recognition of the truths of God in our prayers, is as much an honouring of him, as our confessions and petitions are ; and as fit matter for those prayers, in which we worship him.

When we make supplication and thanksgiving for others, it is an exercise of devotion to God, and of charity to men ; and as the devotion is necessary, the charity must be universal : when we thus pray, and give thanks for our selves, we must intend to do the same for all men ; and God will understand us, according to our intentions. It is not always necessary that we should, in our religious worship, distinguish ourselves from others ; and then distinguish others, according to those characters which are put upon them by their several orders and degrees, by their several offices and conditions, in this world. Our blessed saviour taught us, in the form of prayer which he composed, to pray for our selves and all others in conjunction : and, by such prayers, we express our zeal for the honour of God, and the welfare of mankind ; making supplication for them as for our selves, that God may be glorified in our and their becoming good and happy.

Thus the several parts of prayer, whether distinguished or not in our forms, do necessarily import

import a celebration of God, and an obligation laid upon us: we adore God for what he is, and we oblige our selves to be such as we ought to be.

And let no impenitent sinner think of his prayers, as the heathens thought of their sacrifices, viz. that they were oblations made unto God, for the appeasing of his wrath; and which might be accepted as an equivalent, instead of their obedience. Let no man deceive himself with such vain imaginations: so far as our religious worship is in conjunction with our religious obedience, so far it is acceptable to God, and profitable to us, and no farther. The sacrifices and prayers of the wicked are an abomination to the Lord: they are then only his delight, when they are the performances of the upright. Let us reckon our selves under an indispensible obligation, to live as we pray; with the same apprehensions of God; and with the same affections towards him: and then our conversation will be holy, as well as our worship, and we shall honour God by both.

FORMS

FORMS of PRAYER.

A PRAYER for the LORD'S-DAY Morning.

Gen. ii. 3. " And God blessed the seventh day,
" and sanctified it : because that in it he had
" rested from all his work, which God created
" and made."

Rom. iv. 24, 25. " We believe in him that
" raised up Jesus our Lord from the dead,
" who was delivered for our offences, and was
" raised again for our justification."

O Eternal and glorious Lord God, our creator and governor, our law-giver, saviour, and judge ! we own, with all humility, gratitude, and veneration, those perfections of wisdom, goodness, and power, by which thou didst in the beginning create all things, in that order, magnificence, and excellency, which we behold ; so that the glories of thy nature shine forth in the works of thy hands.

We praise, magnify, and extol thee, for all those wonderful works, which thou didst in six days produce ; and, resting on the seventh-day, didst sanctify it to thy solemn worship, and to our unspeakable advantage.

We glorify thy name, for that thou hast exalted us men to such an eminent degree of being, as to make us a little lower than the angels, the inhabitants of heaven and the constant attendants upon the throne of thy glory ; that thou hast endowed us with the prerogative of understanding, and the privilege of choice ; that thou hast made us capable of thee, and that our higher faculties have a peculiar reserve for thee, and are under an indispensable obligation to thee.

Blessed

Blessed be God, that after we had done violence to our principles, and alienated our selves from the natural use we were fitted for, by violating the laws of our creation and our God, and so provoked thy wrath, and forfeited our happiness, and introduced depravation and misery; thou didst, out of the same infinite goodness which created us at first unto good works, create us again unto them in Christ Jesus, the son of thy love, and the saviour of thy lapsed creation.

Blessed be thou, O God, who wast pleased to come down from heaven, to visit and recover us, who had forsaken thee, and undone our selves: that thou didst assume our nature into the greatest nearness unto thy self; and, making that miraculous and divine person Jesus Christ the habitation of God, didst dwell among us, and manifest thy self in our flesh; in which the fulness of the Godhead did abide, and to which it was united by a wonderful incarnation.

To thee, in Christ, we now make our addresses and pay our homage; as by thee, in Christ, we are taught the doctrine of our religion and happiness. We confess, that from him proceed all divine manifestations and communications unto men; and that God, in Christ, is to us all that, which God is to us in himself.

We bless thee, for what Christ hath done and suffered for us: for his birth, life, and death, and his resurrection from the dead on this day of the week; for his ascension into heaven, as an attestation of his doctrine and a reward of his sufferings; and for that he is set down on the right hand of the majesty on high, all angels and arch-angels being made subject unto him, and ministering to the welfare of those who are the purchase of his blood.

We

We bleſs thee, that thou haſt made him the author and the pattern of our religion, and of our happineſs; that by him we can underſtand thee, the object of all adoration! and can approach thee, with good hope of finding favour and help, ſeaſonable at all times, and proportionable to our needs:

Grant, that, “as the word was made fleſh, and
“dwelt among us, and we beheld his glory, the
“glory as of the only-begotten of the father full
“of grace and truth;” ſo we may make uſe of him as the only true and divine mediator between God and men: and, holding him as the head of all created beings, we may abandon all others, and be ſecured thereby againſt all temptations to idolatry and ſuperſtition; and, being followers of Chriſt, we may paſs, as he did, through a religious life, and a temporal death, to a joyful reſurrection, and a glorious immortality.

Thus fit us at laſt to be for ever with the Lord; and, with the moſt humble proſtrations, and rapturous joys, to adore him who has redeemed us by his blood, and ſaved our ſouls from death.

Separate us this day from all worldly thoughts and imaginations, that we may be at intire liberty, for the uſe of thoſe means, and for the exerciſe of thoſe duties, in which we have ſacred communion with thee, and by which religious diſpoſitions are eſta bliſhed in us, and unchangeable reſolutions of living religiously; upon full ſatisfaction of reaſon and judgment, that our religion is intirely and abſolutely for our good, and that thou haſt been exceedingly gracious to us, in making us capable of religion, and in laying us under the moſt natural obligation to be religious.

Grant

Grant that, in the addresses which we make unto thee, by prayer and thanksgiving, on behalf of ourselves, and of all Christian people, and of all mankind; and in the addresses thou makest unto us, by the ministry of thy word; we may feel such impresses of thy image upon our souls, as may enlarge our veneration of thy majesty, and our longings after the compleat, and nearest, and eternal, and uninterrupted converse with thee in heaven.

Suffer us not to rest in the means, without attaining the end; or to think it sufficient for our recommendation to thee, and approbation by thee, that we have enjoyed the liberty and privilege of speaking unto thee, and of hearing thee speak unto us. But let those transforming religious exercises have their full and proper effect, in order to the renewing of our natures, and the reforming of our lives: that we may be sanctified and made holy, by practising the several instances of holiness, and become like unto thee, by an imitation of thee, in all goodness, righteousness, and truth.

Let us, and all others, who wait upon thee this day, according to thy appointment, become the better all our lives, for the religious exercises of this day; that so we may be prepared for, and assured of, that everlasting sabbatism and rest in heaven, which thou hast provided for those, who are, in the temper of their spirits, and in the course of their lives, the children of God. Grant this, according to the design of him, who is, in the most exalted and peculiar sense, the son of God, and the saviour of men, Jesus Christ our lord; in whose name we further pray unto thee, saying, Our Father, &c.

A PRAYER for the LORD'S-DAY at Noon.

Is. lviii. 13, 14. "Call the sabbath a delight, the
 " holy of the Lord, honourable ; and honour
 " him, not doing thine own ways, not find-
 " ing thine own pleasure, not speaking thine
 " own words : then shalt thou delight thyself
 " in the Lord.

Blessing, honour, and glory, be unto thee,
 O God, who hast created all things, and for
 whose pleasure they are and were created ! We
 praise and magnify thy name, who hast made us to
 be happy by communion with thee, and by en-
 joyment of thee ; and hast given to us all proper
 means, and special advantages, for such assimila-
 tion to and resemblance of thee, as are necessary
 and useful for accomplishing thy most gracious
 design in the creation of us.

We praise and glorify thee, who hast so ordered
 every thing in the frame of our nature, as to make
 it useful to our happiness ; and hast fitted us rea-
 sonable creatures, for that relation which we stand
 in to thee and to one another : so that the foun-
 dation of our duty is laid therein, and our hap-
 piness is promoted thereby.

We bless thee, for that religious society on earth,
 which prepares us for the blessed society in heaven ;
 and that those actions, which are by nature reason-
 able, are by Christianity made religious ; and that
 the united exercises of Christian worship, and
 Christian obedience, exalt this fellowship of men
 into the communion of saints, preparing them for
 the most immediate communion with thee in glory.

Teach us to value it as our privilege, that for
 one day in seven, all worldly employments and
 con-

concernments being set aside, we can join together in such exercises, in which we celebrate our common creator and Lord; and, by using our faculties in his service, receive such impressions from thence, as cast our thoughts into a frame that is purely heavenly and divine.

Make it our delight, in these exercises, to employ our faculties about thee our God; that by contemplating the glorious manifestations of divine wisdom and power, of divine holiness and righteousness, we may gain such resemblances of thy moral perfections, as may distinguish our spirits, by thy image, for such whom thou wilt own and delight in for ever.

Recommend unto our minds the great things of religion, by this representation of the spiritual glories of the heavenly state; and by this employing our selves together, as the spirits of just men made perfect do: move us, by the mutual example of each other, to adore God, and to love men for that of God which is in them.

Blessed be God that we have, in the former part of this holy day, used those means without any interruption from the world, which are to prevail with us to live religiously, soberly, righteously, and godly, in it: and, as we are, in the remaining part of this day, to repeat the use of the same means; so grant, that we may do it with reverence and success, for the glorification of thee, and for the spiritualizing of our selves; that when we shall, in the approaching week, return to our worldly affairs and labours, we may be more religious in them for this day's retirement from them, and may do thy will on earth, as the holy angels do it in heaven.

Grant that the repeated impressions which such
religious

religious exercises, as fill up this season, make upon our spirits, may establish an abiding constitution, temper, and complexion in us, and may become a vital and divine principle to us.

Let us not become carnal and secular, by our converse with what is sensible and earthly; but become spiritual and heavenly, by our converse with what is holy and divine: that so we may live as if Christ lived in us; while we live by the faith of the son of God, whose doctrine and history is the standard of true religion, and true happiness to us.

Have compassion upon that part of mankind who are strangers to the gospel, and who, by their alienation from thee, are such among whom the light of the glory of God, in the face of Christ Jesus, doth not shine.

Have compassion upon the ruined and fallen condition of sinful men; open their eyes, and turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and an inheritance among them who are sanctified by faith that is in Christ.

Succour and relieve those who are called by the name of Christ, and who profess themselves his disciples, but are not taught the word of life which is contained in his gospel; being shut out from the knowledge of the things of the kingdom of heaven, by those who have the key of knowledge, so much to the prejudice of them whom they should make wise unto salvation.

Convince those of their sin, who do that wrong to themselves, by gross neglect, and prophane contempt of the obligations of religion, and the means for becoming religious, which they complain of against others; and who spend that time, which is consecrated unto God, in the practice of

vice and folly; and who do not acquaint themselves with thy will for their good. Awaken their consciences, by some astonishing event, or happy counsel, or serious consideration; that so they may in time, before they die, take care to be prepared for death, and for that life which is eternal with Jesus Christ our Lord; in whose words we pray for them, and for all mankind, saying,

Our Father, &c.

A PRAYER for the LORD'S-DAY at Night.

Heb. iv. 9. "There remaineth therefore a rest,
"or the keeping of a sabbath, to the people
"of God."

MOST glorious Lord, the God of the spirits of all flesh, in conjunction with whom, as their creator and preserver, all reasonable spirits do subsist; and in subordination to whom they regularly act, and in obedience to whom they ought to live, under thy wise and gracious super-intendency and government! We adore thee, the author of our beings, and the father of our spirits; and we depend upon thee, for the government of thy holy spirit, and for the communication of its aids and succours to us. Number us not among those spirits, that are apostates from thee by their incorrigible wickedness, who are accursed by that apostacy, and consigned, by the conscience of their guilt and the malignity of their sin, unto the blackness of darkness for ever; who are separated from, and incapable of, the light of thy countenance and the participation of thy righteousness, who art the fountain of all happiness and glory.

Suffer us not to fall into the most dreadful and horrid condition of such, who are revolted from
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the holiness and felicity of heaven, who are lapsed into the wickedness and misery of hell, who are capable of no good, who are enemies to thee and to all righteousness, who are extremely and eternally miserable.

Grant unto us, the children of men, who also are revolted from thee, into a state of sin that is wretched, but not unchangeable; that we may now, in this day of our probation and tryal, seek after that restoration and recovery, which is attainable only by true religion, and that we may not sink deeper into that degeneracy which is diabolical and desperate.

Help us to set before our eyes the constancy and blessedness of those holy angels, whose residence is in heavenly glory; and who, according to the large proportion of the greatest creatures, do resemble thee in that holiness, for the fulness and perfection of which thou art glorified, and by which thou art exalted above all.

May we consider wisely, and timely, what our capacity, and what our danger is; and never rest in such practices of sensuality and intemperance as degrade men into beasts, or of such pride and malice as transform men into devils.

Let us hearken unto the voice of thee our God, calling unto us, by the admonitions of our consciences, by the ministry of thy word, and by the blood of thy Son, to repent and cease from sin, that we may live.

We bless thee for that, having made us a composition of body and soul, thou hast placed in the best part of us, our reason and conscience, the sovereignty over our sensations, imaginations, and affections; which, being inferior, according to the law of our nature and creation, are to obey

reason and conscience. Suffer us not, therefore, to imagine ourselves under any necessity of a slavish following the impressions of sense, and the violences of passion, without or against our reason; and of being hurried, by such lusts, into the exorbitances of intemperance, injustice, and prophane-ness, to the dishonour of God and of our selves.

But grant, that rightly understanding the design and constitution of our nature, as made by God, we may be convinced, that our souls have the supremacy over our bodies, and that conscience and reason, which are assisted and enabled by the divine spirit, can and ought to over-rule, conduct, and employ the subordinate and inferior powers, in the exercise of virtue, in the service of our creator, and in the pursuit of that happiness we were created for. Help us so to live by the measures and laws of heaven, as far as the imperfections of our present state will admit, that we may be mortified and die unto those things which are carnal and earthly; that we may be quickened and live unto those things which are spiritual and heavenly; and at last, be in our proportion such, as the son of God is now in heaven, into which place flesh and blood cannot enter.

And as thou our God art more especially present with us in those exercises that are religious and god-like, so grant that we, putting our selves into that happy subjection to thee, may have our spirits, which are finite and fallible, directed and guided by thy good spirit, which is infinite and infallible; and that being in such union and communion with thee, who art all in all, we may, through thee, be able to do all things that are necessary to our happiness, and conducive to our preparation for it.

By such advantages as the religious exercises and retirement of this day, may we, and all Christians, learn to have our conversation ever in heaven, from whence we expect our Lord and Saviour: and, as we are risen with Christ, by the profession of that religion which was set up at his death; so may we set our affections on things above, and not on things on the earth; that our life being safe in the hands of Christ, when he, who is to give eternal life unto holy men, shall come at the last day, we may be approved and rewarded by him; even so, come Lord Jesus, come quickly.

May we, with these holy thoughts and desires, lay down ourselves to sleep this night, recommending our souls and bodies into thy hands: that whether we wake or sleep, live or die, we may be ever with the Lord Jesus; secure of his favour, and blessed by participations from thee, who art Emanuel, God with us; and, through whom, thou art to us that perfection of goodness, which thou art in thy self. Wherefore thou, "O God of peace, who broughtest again from
" the dead our Lord Jesus Christ, that great
" shepherd of the sheep, through the blood of the
" everlasting covenant, make us perfect in every
" good work to do thy will; working in us that
" which is well-pleasing in thy sight, through
" Jesus Christ, to whom be glory for ever and
" ever."

Our Father, &c.

A PRAYER for MONDAY Morning.

Pfal. viii. 1. "O Lord, my Lord, how excellent
 "is thy name in all the earth! who hast set
 "thy glory above the heavens."

MOST great and blessed Lord God, the supreme and universal governor, lord, and king of the whole world; to whom all things in heaven, and earth, and under the earth, are subservient and subject! we thy creatures and servants, whom thou hast endued with understanding and reason, and so made capable of knowing and adoring, of serving and enjoying thee, present our selves, our acknowledgments, and our homage, at thy foot-stool.

We confess it is the privilege and exaltation of our nature, that we are made for employment about thee; that we can imitate the virtues of thee, whose name is exalted above all blessing and praise, above all acknowledgment and admiration.

We magnify thee, who hast assured us, by the manifestations and communications of thyself, that the supremacy of the world is in conjunction with the perfection of goodness; and that there is no malignity possible, but what is subject to the controul of thee, who dost essentially abhor it. We extol and glorify thee, who wilt not suffer any evil to happen, or be done in any part of the universe, but what thou, who art the chiefest good, dost permit among thy creatures, to whom thou art original; and which the most unerring wisdom orders for good, to those who are capable of it.

Blessed be thou, O God, who hast so ordered things, as to make that misery, which is the punishment

nishment of sin, instrumental for restoring that duty which is the happiness of us reasonable creatures; and that thou shewest no such severity as delighting in the death of a sinner, but hadst rather that he should turn from his sin and live. We ascribe unto thee, O God, the glory of the greatest goodness directed by the greatest wisdom, and exercised by the greatest power: and as nothing is glorious but goodness, so we honour the greatest perfection of goodness, which is in thee, as most glorious.

We thank thee for ever, that, being rightly instructed concerning thee our God, and having such apprehensions as are worthy of thee, we can expect from thee nothing less than what infinite goodness does bestow; and we can fear nothing worse, than what the same goodness does inflict. Cause us, therefore, to submit willingly unto thy chastisements, which are the remedy of our souls, and the discipline of thee our benefactor, who dost not unnecessarily afflict or grieve the children of men; but, if need be, causest them to suffer adversity, in order to their amendment, and the bringing forth, in them that are exercised thereby, the peaceable fruits of righteousness.

Make us sensible of the power thou hast given us over our selves, for the government of our affections and actions; and strengthen our spirits against all foreign impressions and violence, by the consideration of our dependance upon thee, and of thy all-sufficiency for us, and sovereignty over all things; that we may, in the worst outward condition, be satisfied in thee, and possess our souls in patience.

And for as much as by this exercise of our minds, in the present state of life, probation, and tryal, we
are

are to be improved in wisdom and holiness, reconciled unto God, and prepared for happiness; grant that we may so maintain the empire of reason and conscience, as no sensations or passions may usurp the supremacy in us, and carry us from our subjection to this vice-gerent of God.

Grant that as nothing can frustrate the intentions of the perfection of goodness and righteousness, which are in conjunction with the perfection of wisdom and power; so we may take all necessary encouragement from thence, for a patient continuance in well-doing; and, as we are taught and obliged by the gospel of grace, and the religion of the son of God, deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself, a peculiar people zealous of good works.

Thus, by dependance upon thee, our God, and by obedience to thee, by imitation and resemblance of thee, do thou refine and enlarge our faculties, which are appropriated to thee; make them fit for that employment about thee, and enjoyment of thee, in which the true and the only happiness of all reasonable spirits does consist.

And grant that all nations of men may so seek after thee in thy works, as to find thee by their reason, and to acknowledge thee in their religious worship and religious obedience; that the glory due unto thy name may be rendered unto thee by all that were made for, and are capable of, that service and homage.

216 A PRAYER for Monday Morning.

Grant that thy moral perfections of goodness righteousness and truth, being communicated to all thy creatures that are intelligent and voluntary, they may be to one another, according to their abilities, what God is to them all, just and good, merciful and beneficent.

Let all Christians, who have special advantages for being thus religious, become so with effect; and, knowing Jesus Christ to be the habitation of the Deity, make use of his mediation, and apply themselves to thee the most high God in him; from, and by whom, thou dost afford all necessary and gracious manifestations and communications of thy self.

Let all the governors of the world, especially those who are Christian, be representatives of thee our God unto men, by the discharge of their office as the ministers of God to them for good. And let those, who are ministers of religion, effectually recommend it to the hearts of men, by the wisdom of their discourses, and by the holiness of their lives; so promoting the present duty, and the eternal salvation of men.

Grant that all and every one, in their several places and capacities, may glorify thee, by promoting that everlasting and universal righteousness, which it is the design and work of God to advance unto a just sovereignty among all reasonable beings; that so thy will may be done every where in the world, and thou be glorified by all that can glorify thee, and eminently by the disciples of our Lord and Saviour Jesus Christ, through whom we recommend ourselves into thy hands this day, according to the doctrine of his religion, in which we are taught to pray, saying,

Our Father, &c.

A

A PRAYER for MONDAY Night.

Rev. iv. 11. "Thou art worthy, O Lord! to
"receive glory, and honour, and power: for
"thou hast created all things, and for thy
"pleasure they are and were created."

MOST gracious God, the creator of all things,
of which thou art the first cause and the last
end; without whom we can enjoy no happiness,
and were capable of no being! we bless thee, for
the excellency of that reasonable nature thou hast
invested us men with, and for the distinguishing
faculties by which we are exalted above every other
being in this visible world: for thou hast made
us a little lower than the angels, and hast crowned
us with glory and honour; thou madest us to
have dominion over the works of thy hands;
thou hast put all things under our feet.

Blessed be thou, O God, who, by the dignity
of our being, hast exalted us to the condition and
state of those who were made to know and serve,
to resemble and enjoy thee; and who were made
to distinguish, by their higher faculties, between
moral good and evil; and to perceive the great
reason and necessity there is, for such as we are,
to choose the good, and to refuse the evil.

We confess we feel the operation of sense and
passion, by which we are moved to such practices
as are exorbitant and irregular, without measure,
and without conduct: but blessed be thou, our
God, who hast given to reason and conscience a
throne in our souls, that by them we may com-
mand all our inferior powers, and may govern
our selves.

Enable

Enable us to maintain that body, which is the instrument and mansion of the soul, fit for the use and service of that divine inhabitant, with which it is united; that we may not wrong our selves, by living without a just distinction and distance from the beasts that perish.

We bless thee, for that thou hast made us one for another; and that, by the practice of all goodness, righteousness, and truth, the wisdom and strength of every one are useful and profitable to every other; and that, so many the more good men as there are in the world, so much the better it is for every one that lives in it: because from such men nothing is to be feared, which the goodness of them can hinder; and every thing may be expected, which the goodness of such men can do.

Cause, us by such converse as truth and justice, as knowledge and wisdom, make safe and delightful, to enjoy others, and to enjoy our selves; to communicate to, and receive from one another, to the transcendent comfort and satisfaction of us all.

Teach us, by discovering the observations we have made, and the truths we have learned from the manifestations of thee our God, to represent thee to one another, as most worthy the celebration of us all; and to join our voices and our hearts, in the adoration of thee, from whom we have received our beings, and in whom is the centre of our repose.

We confess, with shame, that we have violated thy laws, which are no other than the laws of our nature, and that rule of everlasting righteousness, which is the life of the universe. We acknowledge, that we cannot be alienated from thee our God, and enemies to thee, by wicked works; but

but we are, by the same wicked works, as much alienated from, and enemies to our selves: in forsaking thee, we forsake our own mercies, and we must be miserable, until we undo by repentance, what we have ill-done by sin; and be reconciled in our temper to that righteousness, which is the nature, mind, and will of God.

Restore, O Lord, thy lapsed creation, and help us to recover our primitive and original glory, by the renovation of our natures, and by the reformation of our lives, according to the pattern of holiness in thy son; who has shewn us the divine life in human nature, the perfect image of God, to which man was created.

And whereas the habits of sin, which are unnatural, have been established in us by frequent acts, and long custom; whereas our faculties are perverted, our natures depraved and vitiated thereby; give us such time, and such resolution, as are necessary for the recovery of our selves: that by the vigorous exercise of our faculties, and by the constancy of our actions, agreeable to divine virtue and our holy religion, we may work out all our dispositions which are vicious and unrighteous; and may, by such degrees as things are capable of, re-settle conscience and reason in the throne of our souls, return to the due order of nature, establish the habits of holiness and goodness, and live in that government of our selves, which is our connatural subjection to thee our God, and our direct capacity for communion with thee.

Suffer us not, by the consideration of any unwarrantable example among ungodly men, whose state and behaviour are monstrous and unnatural; or by the consideration of any difficulty and uneasiness,

finess, that former vicious customs may make against our reformation and amendment ; to be prevailed upon to give up our selves as lost in the slavery of sin, and, without remedy, consigned to eternal perdition : but, remembering our glorious original from whence we are fallen, our remaining possibility and capacity of restoration ; we may set ourselves, under God our creator and preserver, to become again such, as he may own and delight in.

Let not us, the work of thy hands, and the object of thy mercy, perish, for want of any help and aid necessary in order to our restoration unto thee and to our selves, through the provision thou hast made for it in thy Son.

That all mankind may be partakers of thy image and thy favour, make thy ways and thy Son known upon earth, and thy saving health among all nations. Reform the state of religion, which was set up in the perfection of wisdom and righteousness by Jesus Christ ; and let not the power of it be abated and lost, by gross mixtures of enthusiasm and superstition. And, as we have the standard of true religion in the gospel of Jesus Christ, who is our lord and king, our law-giver, saviour, and judge ; so let us, who are Christians, consider thee our God as manifested by him, in whom dwells all the fulness of the God-head bodily, united to the man Christ Jesus, as our souls dwell in our bodies vitally united to them.

May all those, who, by their office and distinction, are charged with the temporal welfare and eternal salvation of men, faithfully acquit themselves so, that they may give a good account of their trust to thee, in the great day of the Lord.

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A PRAYER for Tuesday Morning. 221

The day is thine, and the night also is thine, who never slumberest nor sleepest; be thou our perpetual guardian and protection, who hast declared thy self reconciled to repenting sinners by Jesus Christ; in whose name we further call upon thee, saying,

Our Father, &c.

A PRAYER for TUESDAY Morning.

Isa. xlv. 8. "Remember this, and shew your
"selves men; bring it again to mind, O ye
"transgressors!"

MOST blessed God, the creator of all things, and the author of all good; we thy creatures, who were made by thee and for thee, present our acknowledgments, and make our petitions, to thy divine majesty: rendering the homage and glory due unto thy name, upon whom we entirely depend; and whose gracious indulgence is the only foundation, upon which we can expect any enjoyment or mercy whatsoever.

Blessed be thou, O God, who hast exercised thy goodness, in the production of thy creatures; and hast made nothing to be miserable, but every thing to be happy according to its capacity: so that every part of the creation, in its natural state, is very good; and it is by some foreign violence, or unnatural act, that any are deprived of their felicity.

We praise thee who hast made us men, for the imitation of thee in righteousness and holiness, and for the participation of thee thereby: so that the most connatural employment of our highest faculties is about thee; and we can never so perfectly,

fectly enjoy our selves, as when we most enjoy thee.

We confess, that estrangement from thee is an alienation from our proper use, from our necessary happiness, and from our selves: but, by opposition and enmity against thee, we pass into another and contrary nature; and are, so far, not any part of thy creation, but the most unaccountable defection from it.

Convince us thoroughly of this depravation, which is brought upon human nature by vicious practices; and make us so thoroughly sensible of the uneasiness of a guilty conscience, and a malignant spirit, as to be moved unto the utmost zeal for our restoration, by repentance to our selves, and by pardon unto the favour of God.

Suffer us not to descend farther into that degeneracy, which renders us incapable of any delightful and blessed converse with thee, the most holy God, and with holy angels: but grant, that we may seasonably bethink our selves, and use all proper means and all necessary endeavours, for the reformation of our lives and for the refinement of our spirits; that so we may, by a constant improvement of our selves, at last be presented unto thee, impressed with thy divine image; and be accepted of thee, through the recommendation of thy Son, our mediator and redeemer.

Satisfy the reason of our minds, by the consideration of the necessity and truth of things, and by the declarations of thy holy word; that as we were made for happiness, so it is only by our likeness to thee, in truth, righteousness, and goodness, that we can be happy: and, therefore, as we naturally and necessarily desire happiness; so we must rationally and judiciously seek it, by resemblance of,

of, and employment about, and participation from thee.

Suffer us not to continue and to increase our incapacity for thee, by the practice of such wickedness, as is inconsistent with thy nature and favour; but, knowing wherein our true and only felicity does consist, we may reason our selves out of love to those sensual gratifications, which are below the excellency of our being, and contrary to the proper exercise of our faculties, and use of our selves. And grant that, placing our happiness, according to truth, in thee, who art the only centre of rest to immortal and reasonable spirits; we may pursue that right judgment into heavenly practice, and become meet for an inheritance among the saints in light.

Let not the suggestions of sense, and the heats of passion, and the vicious customs of the world, and the false principles of unreasonable men, deceive us into any dangerous mistakes about our true blessedness: as if our pursuit of that were to be directed, not by the truth of things, and the design of God in our creation; but by the accidental intimations of sense and passion, by the exorbitant motions of lust and humour, and by the arbitrary pleasure of our selves.

Let not such a delusion ever take place in us, as to think that there can be no inverting the order of nature to our prejudice; but that our reason might be employed, if we so resolve, to make provision for the flesh, to fulfil the lusts thereof.

As thou hast distinguished us from the beasts that perish, by thy creation of us; and hast exalted us above them, and given us faculties and capacities which are not in them: so, let us act
up

up to our natural dignity and elevation ; and never be perfwaded, that what is the full fatisfaction of any inferior nature, may be fo to ours. But as we have that in our constitution and make, which is proper and peculiar to man ; fo we may feek our final enjoyment from thofe things, which are the moft proper and moft worthy objects of thofe faculties, and from the fuitable exercife of our faculties about them.

Enable us to maintain our diftinction, and to glorify our God : fo fhall we have the earneft of our happinefs, in our preparations for it ; and at laft attain the compleat and higheft degree of it, in thy prefence and communion for ever.

Bring all mankind to a right underftanding of God and of themfelves : that they may not wander from the truth, through the ignorance and error of their minds ; but having the direction of true religion, they may live according to it, and, in all their actions, fhew forth the divine virtues of him, who hath called them out of darknefs into his marvelous light.

Frustrate the endeavours, and break the power of thofe, who ufurp upon the reafon and confciences of men ; and who, by unjuft violence, opprefs and enslave them in body and foul.

Continue the purity and liberty of the religion among us in thefe nations ; and let us all be in our lives, what we are by our profeflion : that we may not mifrepresent our religion, and difhonour our Saviour, by any contrary and immoral practices whatfoever.

Let true religion be faithfully taught, and univerfal virtue be effectually encouraged, by the wifdom and power of thofe who are the governors of this nation ; and let every one, in his peculiar

culiar station and relation, adorn his behaviour with sobriety and righteousness.

We bless thee for thy gracious providence over us, through which we awaked this morning, to see light of life again: grant that, as thou repeat-est thy mercies, and addest another day unto our lives, so we may repeat the several duties of our religion, which we shall have occasion for therein; and so advance nearer to thee, by that likeness through which we are ever with thee, and by which alone we can draw nigh unto thee.

Be thou our God and our guide through this day, and all the rest of our lives, how short or how long soever our lives may prove; that in the end of our days, we may attain the end of our religion, the happiness of our souls, through Jesus Christ our Lord; in whose name and words we continue our addresses, saying,

Our Father, &c.

A PRAYER for TUESDAY Night.

Acts xxvi. 20. "Repent, and turn to God, and
"do works meet for repentance."

MOST blessed glorious and holy Lord God Almighty, who art from everlasting to everlasting, God over all, magnified and adored for ever! We, thy unworthy creatures, humble our souls in thy presence, confessing that we have made our selves less than the least of all thy mercies, and obnoxious to thy justice and displeasure, by our repeated acts and long custom of sinning against thee.

We have prophanely neglected thee and our selves; not improving those faculties thou didst invest us with, not using them in the search and enquiry after thee, the author of our being, and

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the object of our happiness. We have lived as if we were made only, or chiefly, for the exercises of the body, and for the enjoyment of the world; and have been governed from without, by the objects of sense, and incentives of passion, rather than from within, by the conduct of reason, and the direction of conscience.

Notwithstanding the various manifestations of thy self to us, who were created for thee, we have lived as without God in the world, and not taken such notice of thy providence and government, as became natures intelligent and reasonable: through the shameful abuse of our faculties, they have been rendered defective, bowed down to the earth, and alienated from that divine contemplation and communion, for which they were fitted and designed by their Creator.

We confess, that, while we very carefully observed, and very much regarded, that good and evil which is natural, and were exorbitant in our desires of pleasure, and in our aversions to pain; we have little regarded the much more important difference of moral good and evil, and so lived without that religious obedience which should have rendered our actions agreeable to our nature, and observant of the laws of thee our God.

We acknowledge that so far as gross negligence could make us forgetful of our necessary duty, we have been unobservant of it; and when we could not be insensible of that which is most natural, and therefore most evident, we have complied with the impressions of sense, and the disorders of passions, those irregular lusts, against the judgment of truth, and the authority of conscience; and our reasonable powers have been employed in contradiction to themselves. Where we have had
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apprehensions of right, we have had conscience of iniquity; and, contrary to the conviction of our minds, we have chosen that which is evil.

The modesty of our nature has been prostituted, the ingenuity of it lost, and the principles of it marred, by unnatural violence to reason, and by many wickednesses that are unreasonable. Thus we are to bewail that wickedness, by which, instead of the rectitude of our spirits, tranquillity of mind, and confidence in God, we have introduced into our souls guilt of conscience, malignity of spirit, the terrors of the Lord, and the dreadful expectation of vengeance.

The truths of God, which we were by nature subject to, we have not consulted; but, so far as they were unwillingly perceived by the reason of our minds, we have rebelled against them: and though we could not subdue and destroy, we have forced and overruled, that governor within us, set up and authorised by God himself. So that now we have a confused and havocked state of soul within; and every thing is in disorder and confusion, which is unnatural and intolerable.

After we had been often called upon, by our faithful and bosom friend and monitor, our own conscience, which is our selves; we have been carried away, notwithstanding all its admonitions and reproofs, its sollicitations and reproaches, its condemnation and discipline, and have repeated those transgressions, for which we have been self-condemned, and terrified in so high a degree, that we could not look the father of our spirits in the face, without consternation and horror.

We knew that the foundation of misery was laid in sin, and that we could not escape from that misery, without repenting, and revoking that en-

mity which is the import of all voluntary consent to known iniquity: we knew that our time passed swiftly away, and that we could not do a work of leisure, when a few distressed and incumbered hours only did remain; and yet we deferred the great work of our souls, as if a translation from the degeneracy of sin to the perfection of holiness, had been a single and transient act, and could have been done by us in a moment, or was to be done upon us without our selves.

We confess we found it a work of time and of difficulty, to deliver our selves from such habits of sin, as frequent acts and long custom had established in us; and to settle the contrary habits of virtue, which nothing but repeated acts and continued use could introduce: and yet we declined that exercise, and spent our days in vanity; adding the hardness of our hearts to the difficulty of our reformation and restoration.

We called upon thee, our God, for that help which is never wanting, as if that were the only thing we stood in need of; and we did not make use of that vigour which thou hadst put into our spirits, by the conviction of our judgment, and the working of our conscience, for the recovery of our reasonable nature, in subserviency to thee, and dependance upon thee, who dost always accompany our endeavours with thy assistance for our good. Suffer us not to deceive and impose upon our selves any longer, by such false suppositions, as tend only to gratify the enemy of our souls, and to make us utterly incapable of thee our God, and of our own proper and only happiness.

Grant

Grant that now, before it be too late, and without further delay, we may wisely and stedfastly resolve, to set upon the great business we have to do here in time, the informing our understandings with truth, the refining our spirits by goodness, and the reforming our lives by repentance; that so we may redeem our time, and our selves from being lost for ever.

And the same mercies we beg for all mankind, who are estranged from thee by the ignorance of their minds, and by the hardness of their hearts; that by the propagation of thy true religion to them, and by their receiving of it in the love thereof, they may come to know thee, the only true God, and Jesus Christ whom thou hast sent, and living according to that knowledge, it may be eternal life to them.

Grant that every one, who is named from Christ, may depart from that iniquity which is inconsistent with their profession; and that all such may be followers of thee our God, as manifested to men, in the life of thy son.

Defend the truth and purity of religion, against all the corruptions of the enthusiast and superstitious; and defend the rights and liberties of the Church of Christ, against all usurpers and oppressors whatsoever.

Take into thy special care and protection those whom we are peculiarly obliged to recommend unto thy mercy; and put them under thy direction and influence, for their spiritual good, and for their eternal salvation.

Defend us this night from all the powers of darkness, and from those men, in whose hearts such principles as are wicked do prevail; and

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raise us in health and safety, fit for the religious duties and services of the following day.

These and all other good things, which are necessary or expedient for us, and for any others, we humbly beg in the name, and through the mediation of Jesus Christ, who, according to the doctrine of his religion, hath taught us to pray, saying,

Our Father, &c.

A PRAYER for WEDNESDAY Morning.

Heb. i. 1, 2. " God, who at sundry times, and
" in divers manners, spake in time past unto
" the fathers by the prophets, hath, in these
" last days, spoken unto us by his son."

MOst blessed glorious and holy Lord God, who dwellest in that light unto which no mortal eye can approach, whom no man hath seen, or can see! we thy creatures, who live by sense, in a place far remote from the throne of thy glory, present our selves at thy foot-stool, to adore thee, who art visible only to our faith, and who manifest thy self unto us, by the works of thy hands, who hast made the earth by thy power, and established the world by thy wisdom, and hast stretched out the heaven by thy understanding.

We praise and magnify thy goodness, who hast, in no age of the world, left thy self without witness and demonstration of thy being, among the children of men. We bless thee, for that thou hast given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness; and that the invisible things of thee our God, even thy eternal power and divinity, are clearly seen from the creation of the world, being understood
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by the things which thou hast made; so that all those are inexcusable, who do not own thee, and glorify thee as God, because whatever is knowable of thee, is manifest to us, and thou hast shewed it unto us.

Prevent, O Lord! by these discoveries of thyself, our becoming vain and erroneous in our apprehensions of thee, that we may not change the truth of God into a lie, and worship the creature together with thee the Creator, who alone art blessed for ever. But seeing thou art not far from every one of us, in whom we live, and move, and have our beings; we thy offspring may seek, feel after, and find thee, the God that made the world and all things therein, who art the Lord of heaven and earth.

We bless and glorify thee, who hast, in times passed, made a peculiar manifestation of thy self unto the children of men, by the angel of thy presence; and, as occasion served, and need did require, hast made such revelation of thy will, as was necessary for the security, and the establishment of the religion of mankind. To this care of thine we owe the assurance we have of the creation of the world, by thy wisdom, goodness, and power; so that, in gratitude for our being, and in hopes of our happiness, we are obliged to render all service and obedience to thee for ever.

But, above all, we adore thee, for that thou, who didst, at sundry times, and in divers manners, speak unto the fathers by the prophets, and unto them by angels; hast, in the last period of time, spoken unto us by thy son Jesus Christ, and that God is now manifested in the flesh. We thank thee with all our hearts, for making that

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miraculous person the habitation of the deity; and that the fulness of the god-head dwells in him.

Make us thoroughly sensible of the divine glory that there is in holiness and righteousness, the religion of men, by the discovery made in the life of Christ; that God himself lives by those measures, and owns that law, and counts holiness to be his glory. For ever blessed be thy name, for this recommendation of our duty, and for this example of it, in the son of thy love; and that the divine life was made visible in human nature. Blessed be thou, O God, who hast shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Considering him as the true and only special medium of divine presence, of all gracious communications, and of all religious worship; we adore thee in him, confessing he is Lord, to the glory of God the father. We submit unto thee our God in Christ, as our lord and king, our law-giver, saviour, and judge; and pray, that we may be followers of him, who passed through a religious life, and a temporary death, to a joyful resurrection, and a blessed immortality. Thus, when we shall come to that eternal rest, and behold thy face in righteousness; when we shall awake with thy likeness, may we ascribe the honour of our salvation unto him, who hath redeemed us by his blood.

To thee, in him, be ascribed all glory, and honour, and power, who hast created all things, and for whose pleasure they are and were created. Blessing, and honour, and majesty, be unto thee for ever and ever: and may all mankind be so happy, as to worship thee only, who art God over all,

all, adored by angels and arch-angels in their highest exaltation of glory.

And, that thou mayest be adored on earth, as thou art adored in heaven, enlarge thy mercy unto the whole world, and turn many from darkness unto light, and from the power of satan unto the obedience of Christ; who may at last receive an inheritance among those that are sanctified through faith that is in him.

Rescue his religion, from those corruptions that have been any where introduced upon it, by length of time, and by decay of piety, and by the designs of wicked and unreasonable men.

Support those that suffer for truth and righteousness sake, and let those prosper that love thee. Defend the just rights and liberties of mankind, against all the enemies and oppressors thereof; and establish thy true religion among them.

Infatuate the counsels, and frustrate the endeavours, of those that are enemies to the purity of our religion, and to the tranquillity of our state. Direct, prosper, and over-rule, all public counsels and transactions among us, that they may have safe and honourable issues.

Bless all orders and degrees of men among us, supream and subordinate: That those who rule over us may be just, ruling in thy fear; and that universal obedience to authority may be yielded for conscience sake: and let peace and truth flourish in our land, and in our days.

Grant unto the queen a long life, and a prosperous reign, for the advancing the glory of thy great name, and the prosperity of thy Church and people.

Prosper the pious endeavours of those who faithfully instruct them, and let not their labours
be

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be in vain in the Lord. Grant that, giving themselves up intirely to the study of divine wisdom, and to the practice of divine virtue, they may teach thy servants with all possible advantage for their edification. And give unto thy people grace, to lay aside all passion, prejudice, and vice; and to receive thy truth in the love of it, that it may be effectual to the saving of their souls.

Relieve and succour all that are in necessity and distress, and be a suitable help in their needful time of trouble. Support them by thy strength, refresh them with thy consolation, exercise them unto their profit, and prepare them for whatsoever is thy will concerning them.

Accept our humble and grateful acknowledgments, for all thy mercies multiplied upon us; for the accommodation and delight of this life, and for the happiness and glory of a better. We praise thee for our lives and beings, for our enjoyments and hopes; for the son of thy love, and the light of thy gospel; for the advantages of thy true religion, and for the events of thy favourable providence; for our present measure of health, peace, and prosperity; for the preservation and safety, for the rest and sleep, of the last night.

Continue us under thy protection, guidance, and blessing, this day; preserve us from all danger, keep us in thy fear and obedience all the day long; let our hearts be with thee, and thy hand with us: and do for us above what we are able or worthy to ask, for Jesus Christ his sake, in whose name and words we further call upon thee, saying,

Our Father, &c.

A PRAYER for WEDNESDAY Night.

Heb. ii. 3. "How shall we escape, if we neglect
"so great salvation, which, at the first,
"began to be spoken by the Lord, and was
"confirmed unto us by them that heard him."

Most blessed and glorious Lord God! heaven is thy throne, and earth is thy foot-stool; the whole world is the work of thy hands, who hast created all things, and for whose pleasure they are and were created. The heavens declare thy glory, O God, and the firmament sheweth thy handy work; these are the manifestations thou hast made of thy self, and there is no nation of men where the voice of these is not heard.

We glorify thee, for these illustrious discoveries of thy divine perfections, and for thy distinguishing favour to men, in making them, only, in this visible world, capable of understanding this speech, and of attaining this knowledge.

Convince us, by what we know of the divine perfections of truth, righteousness, and goodness, that the performance of our duty is the exaltation of our nature; since the rule of everlasting righteousness is the law of every reasonable being, observed by the highest angels, and by God himself.

Affure our hearts of thee by this conviction, that thou canst no more vary from right, in any act of thine, than thou canst vary from thy self, in whom there is no variableness or shadow of change.

Make us happy by the practice of that duty we were made for; and reconcile our minds unto thy service, as that which is our perfect freedom, and our greatest privilege.

Blessed

Blessed be thou our God, whose laws of religion are not meer determinations of pleasure, and arbitrary impositions of power; but the dictates of wisdom, and the designs of goodness, which are beneficial and necessary.

Create in us a veneration of those precepts of the moral law, which are perfectly agreeable to the divine perfections; by the observance of which precepts, we obey and imitate thee, the most high God, who art glorious in holiness.

We acknowledge with satisfaction, that there is no power, on earth or in heaven, that can dispense with those laws of nature, the reasons of which are eternal and unchangeable, as being established not only by the supreme authority of God, but as being copies of those imitable perfections, the sacred original of which is in thee.

Make us sensible that no pardon of such sins, as are contrary to this law, can deliver from the misery consequent upon the violations of it, which are unnatural; unless there be in him that has been guilty, a reformation of his life, and a renovation of his nature. Convince us, that the practices which are wicked and irreligious, do, of themselves, disgrace, deprave, and ruin, the good constitution of our nature; and that nothing can defend, save, and preserve it, but that virtue which is moral, spiritual, and divine.

Blessed be thy name, O God, who hast made us men to be happy, as thou thyself art happy, by the satisfaction arising from the exercise and perfection of goodness; without which we must be miserable, as the devil is miserable, by the malignity depravation and degeneracy of wickedness, which is a separation from, and enmity against, the
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chiefest good, without conformity to which there is no happiness possible to be enjoyed.

Make us happy by communion with thee, and the enjoyment of thee, our most glorious and gracious God; by the rectitude of our nature, and by the habits of righteousness, which are the state of religion in us; that we may experience our duty to be our privilege, and that our religion is given us intirely for our good.

Cause us to live up to the peculiar excellency of our nature, in the right use of our faculties, and government of our selves, by our supreme powers; and suffer us not to live below, and contrary to our nature, through gross neglect and shameful abuse of our faculties, enslaving our souls to our bodies, and becoming like the beasts that have no rational understanding.

Dispose us, according to the direction of wisdom, to do right and kindness to our selves, by doing right and kindness to others; endearing them to us, and securing all that, which friendship and love in them can do for us: and let us not, by provoking and exasperating them, through the practice of falshood, injustice, and cruelty, engage them to do us all the mischief, even in their own defence, which their understandings can contrive, and their power can effect.

Cause us to take cognizance of thee our God, and to make just acknowledgments to thee, by words of celebration, and acts of obedience: and not to reject the manifestations thou makest of thy self, and ungratefully to disown that bounty, by which we subsist; and, contrary to the conviction of reason, the ingenuity of nature, and the demands of conscience, to contemn and slight what is most glorious and adorable.

We

We magnify thee our God, by whom we are made sure, that it is thy glory to communicate thy perfections to thy creatures; and to maintain the sovereignty of goodness, righteousness, and truth, for the benefit of the intellectual world. We adore thee, who wilt employ all that power which derives from, and which is essential to thee, to check and controul, to suppress and extirpate, all malignity, falshood, and iniquity, which disturb and deform thy creation.

Unite us unto thee by the love of righteousness, who cannot finally prosper in unrighteousness, any more than we can prevail against omnipotency, or can separate the interest of righteousness, from the protection of that power which is supreme in the universe. We trust in thee, that universal righteousness shall at last universally prevail; when those reasonable creatures, who will not be holy and religious, shall be subject to eternal perdition, torment, and death.

Blessed be thou our God, who hast repeated and re-inforced the laws and the religion of thy creation, by positive institutions, and supernatural revelation; and hast given all that advantage to us, for being virtuous, and god-like, and happy, that can be. May the knowledge that we have of thee, and of our selves, reconcile the reason of our minds to the necessity of our duty, and be the effectual recommendation of it; that we may live religiously, out of the fullest conviction and satisfaction, that everlasting righteousness is as necessary to us, as what is most natural, and most peculiar to man.

These blessings we implore, as comprehensively as thou hast designed them, for our selves, for all Christian people, and for all mankind; and,
parti-

A PRAYER for Thursday Morning. 239

particularly, for every one of those, that we have any special relation to, conjunction with, recommendation of, or concernment for; putting our selves, with them, under the protection of thy good providence, this night, saying, as Christ has taught us in the doctrine of his religion, and according to it,

Our Father, &c.

A PRAYER for THURSDAY Morning.

Ezek. xxxiii. 11. "As I live, saith the Lord

"God, I have no pleasure in the death of the

"wicked; but that the wicked turn from his

"way and live. Turn ye, turn ye from your

"evil ways; for why will ye die?"

ALmighty and ever living God, glorious in holiness, fearful in praises, doing wonders! thou art a God of purer eyes than to behold iniquity, nor can unrighteousness dwell with thee. We thy creatures, who have been alienated from thee, and depraved in our nature, by customary and habitual sins, lift up our souls unto thee our Creator and father; imploring thy compassion toward thy off-spring, the work of thy hands; and making our requests to thee for restoration and recovery.

We trust in thee, who art the original of our being, and the saviour of sinners; that nothing, which is necessary to that salvation, and the bringing us to a blessed immortality, shall be wanting in thee, who art good unto all, beyond the desires and acknowledgments of thy creatures.

Blessed be thy name, O God, who although thou didst make us no more than finite and fallible, when thou madest us men; yet hast always superintended over us by thy good spirit, which

is infinite and infallible : and as, in every other created nature, thou hast placed a strong principle of self-preservation and restitution, by which it is in great measure defended against, and also, by the same, recoverable from, the foreign violence of an enemy ; so thou hast made our nature, which is intelligent and voluntary, no less sufficient, in subordination to thee, for the preservation and restoration of itself.

Blessed be thou, O God, who hast designed, that, by the practice of sobriety, righteousness, and godliness, our reasonable faculties should be exercised and improved, a spiritual and heavenly state should be settled and established ; that by these, our natures, and our actions, should be regulated and sanctified ; and, by the powerful operation of truth, reason, and conscience, the exercise of them should be repeated, their contraries expelled, and the empire of them re-established in our souls.

We trust in thee, that, by these great things of religion, and of God, the restitution of our spirits shall be effected ; that by them we shall be recovered from our corruption and degeneracy, by them we shall be restored to our native excellency, and become capable of the divine acceptance : we trust, that the goodness, for which thou art glorified of all, will undoubtedly assist us, to accomplish this work of restitution, in dependance on thee, and subserviency to thee. We do not expect success in this undertaking, without thy help, or without our own endeavours ; but the conjunction of both, we are sure, is sufficient for all the needs of men, and for all the designs of God concerning us, in this state of probation and recovery.

And

And since thou hast encouraged us in this hope, by the manifestations of thy compassion to us, especially in thy son; we make our application to thee, and engage our selves in this work, as strong in the Lord, and in the power of his might. For although the agency of God transcends not only our power, but also our understanding; and we cannot comprehend how the Supreme being acts, in the production, conservation, and restitution of his creatures; yet we are certain of our dependance upon thee, and of thy all-sufficiency for us.

We, therefore, in the use of those faculties that thou hast bestowed upon us, seek from thee information concerning those religious truths, which are principles of action to reasonable nature; and to which truth of God, and truth of things, our souls are made subject: so that when that truth is perceived by our understanding, we can no more command our own sentiments, than we can command the nature of things itself; and therefore must either obey it, according to our duty, or shall be condemned by it, as our judge, and be tormented for our disobedience.

We bless thee our God, for this principle which controuls all wickedness from within, and which we can neither prevent nor suppress: we bless thee, who hast planted this in us, that we may fortify and awaken it, by reasoning with our selves concerning the necessity and excellency of our duty; and that, together with the chastisements and discipline of providence without, in this world, and the fears of eternal vengeance in the other, we may make such a strength against the impressions of sense, and violences of passion, and customs of sin, as may successfully accomplish the designs of thee our God, when

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faithfully employed by us according to thy direction.

We do not forget, O good God, that the sufficiency of us creatures, is in our conjunction with thee the creator; and that we, who can do nothing without thee, can do all things through him that strengtheneth us: therefore we work out our salvation with fear and trembling, because thou workest in us both to will and do according to thy good pleasure. And blessed be thou, O God, who, in thy wisdom, applyest thyself to the faculties of our nature which thou hast made; and who knowest that the truth of things has, by creation, a natural power over minds endued with understanding and reason; and therefore that we, by the help of such principles, can make a stand against our temptations and lusts, which are no less contrary to our nature, than our duty; and we are sure God and nature can overcome, and subdue unto obedience, every thing that is violent and unnatural.

Therefore in the use of such means, as the divine goodness hath designed, and the divine authority hath established, we open our souls to receive those impressions from thee our God, of conviction and satisfaction to our minds, which are so much divine sufficiency and power enabling us, through thy grace which is sufficient for us, to reform our lives, and to refine our spirits; to recover the rectitude of our natures, and to invigorate that principle of rational life, by which we shall serve thee our God, and be accomplished for thee.

Since therefore thou, O Lord, hast manifested to us, that everlasting righteousness is that which sanctifies, and renews, and exalts our nature;
and

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and being the only thing which is good in it self; is the only thing which can make us good; we resolve, in the name of thee our God, to attempt, without ceasing, the restitution of our selves, and the transformation of our natures into the divine likeness, by such virtuous practices as are contrary to those vicious ones, by which the image of God was defaced, our natural constitution was vitiated, and our souls and hopes were almost lost.

Pity and assist, O thou father of spirits, the work of thy hands, and the objects of thy mercy; and grant that we may be created anew in Christ Jesus, unto good works by repentance, and born from above by true religion, being, according to it, followers of God, as dear children are followers of their parents; that we may be owned again by thee our heavenly father, when thou shalt see in us the living image of thy self, by which thou didst distinguish us for thy peculiar, in the day of our creation.

And the same mercies we implore for all those, who we hope pray for us in like sort; and for those, who, through the blindness of their minds, neglect us and themselves.

As every day presents us opportunities for such important care and exercise of our selves unto godliness, which is to end in heavenly life; so receive us for that purpose into thy protection, guidance, and blessing, this day; that we may in it live to thy glory, and to our own advantage, through Jesus Christ our Lord, in whose name and words, we pray as he hath directed us, owning thereby him and his religion, and saying,

Our Father, &c.

A PRAYER for THURSDAY Night.

Eccl. xii. 1. "Remember now thy Creator, in
 "the days of thy youth, while the evil days
 "come not, nor the years draw nigh when
 "thou shalt say, I have no pleasure in them."

Blessed Lord God, who searchest the hearts, and
 triest the reins, and knowest what is in man!
 we confess that we have, for a long time, and in
 heinous manner, sinned against thee, contrary
 to gratitude and conscience, contrary to every
 thing that is holy and sacred, and fit to be con-
 sidered and regarded by us.

We have put a violence upon the principles,
 and prostituted the modesty of our natures; till,
 by frequent acts, and long custom, we have sub-
 dued and enslaved our reason and conscience to
 sense and passion, to lust and appetite; have lived
 below our selves, and contrary to our duty: so
 that our hearts are hardened by the deceitfulness
 of sin, we are sold under it, are vassals to it; and
 find within us no constancy or resolution, for
 making a right and vigorous use of those prin-
 ciples by which we may be recovered.

Suffer us not to add such stupifying opinions
 to our vicious inclinations, as should induce us to
 refer all to God, without any care of our selves;
 and to expect that change should be wrought, by
 him, in our last moments, which is a work of
 time, and an exercise of our faculties: nor let
 us suppose, that God can pardon, if he pleases,
 upon the passions of fear and sorrow, which dan-
 ger and the prospect of eternity extort from us;
 and upon our exclamation of "Lord have mercy
 "on us," in those agonies of mind, which may

be the beginnings, and have in them the nature of hellish torments, and which, of themselves, make no more religious change in men on earth, than they do in those who are confined unto the place of torment.

Teach us in this our day of grace, and while the terms of reconciliation are offered to us, to understand the things which concern our everlasting peace and happiness, and let them not be hidden from our eyes.

Teach us to consider, how much of our time of life has been already consumed in the service of sin; and how little may remain for the necessary exercise of repentance, by which, what was ill done may be undone, and by which those vicious habits, which have been established by the customary sinning of so many years, may be extirpated and rooted out, and the contrary habits of righteousness may be introduced and settled, notwithstanding those disadvantages which false suppositions, and bad company, a powerful bias of custom, and a long neglect and shameful abuse of our selves, raise in us, against our undertaking for our restoration.

We confess, that if we were assured of as much time for the renovation and transformation of our nature, as we have spent in the depraving and corrupting of it; yet the prospect of a difficulty, like that of the Æthiopian changing his skin, and the leopard his spots, might justly terrify, us who are accustomed to sin, and now, at last, upon our utmost peril, are obliged to learn to do well.

But our time, which is in thy hand, may be very short, and our death may be very near; and how shall we then accomplish the work of the whole day, in the close of the evening,

when the night approaches wherein no man can work ?

Lord, teach us so to number our days, as to apply our hearts unto wisdom and religion ; by which alone we can become capable of that mercy, which is necessary unto eternal salvation : and suffer us not to lose one day, or one hour more, but grant that we may redeem our remaining time, because our days past have been evil ; and, by the utmost diligence, and most prudent conduct in this greatest affair of eternity, lay up a good foundation of religious improvement of our selves, against time shall be no more.

Grant that, thoroughly acquainting ourselves with the rules and measures, with the standard and exemplar of our duty, the temper of our minds may be fully reconciled unto the practice of obedience ; that the joy of our souls may be in it, and our whole man harmonise therewith. Cause us to adhere stedfastly unto our religion, with rational approbation of every part of it ; that, keeping the commands of thee our God, we may have the great reward naturally consequent thereupon, and at last obtain eternal life, the final consummation, and glorious recompence thereof, which is the life of our lives.

Suffer us not to desist from the study of wisdom, till we become wise unto salvation ; or from the practice of holiness, till we see thee in glory : but that, by the sympathy there will be between our faculties and our religion, we may continually endeavour after further degrees of wisdom and holiness, till we come to that perfection of both, which our natures are capable of, and be accomplished and prepared for everlasting communion with thee our God.

Let

Let not the difficulties we may meet withal, in performing our duty of repentance and renewing our obedience, from the effect of former unreasonable and unnatural use of our selves, from the importunity of former wicked and incorrigible companions in sin; ever discourage our resolution and industry: let not any surprizes of temptation, confusions of mind, sinful relapses and imperfections, dispirit our hopes: but grant that, by perseverance in well-doing, we may become more than conquerors through him who loved us, and dyed for us, and redeemed us from all iniquity by his blood.

And grant us time and space for this important and necessary, this long and difficult performance; and may all the events of providence, and circumstances of our lives, further us herein: that, before we die, we may be fit to live for ever in that place, where the perfection of holiness and righteousness has a sovereignty in all hearts; and where all the exercises of men, shall be an uninterrupted employment of their faculties about thee our God, perpetual imitations of thee, exact resemblances of thy moral perfections, and giving glory for ever to thee, who art the first cause and the chiefest good, the original of our beings and the centre of our rest.

Help us so to conform our temper and our lives unto that truth, righteousness, and goodness, the fullness whereof is in thee our God, by which thou art known, and for which thou art adored: that, when we shall depart hence, we may be admitted into the nearest communication with thee; and, our religion being perfected and changed into happiness, we may be the most accomplished images of thee, having in us the utmost degree

of that holiness which we are capable of, who were made for thy self, and for happiness, by conformity to, and enjoyment of thee.

Let all the sinners of the world comply with the wisdom of the just, and so become good; and let all good men daily become better, in all places of the earth, and especially in this nation, and in this neighbourhood; that every one may be in his proportion to another, what God is in perfection to us all, good and beneficial; and that all fraud and violence may cease, and be abhorred, as what is unreasonable and unnatural.

With such desires for others, and with such resolutions for our selves, we lay down our heads to sleep this night, not knowing whether we shall awake again in time, or in eternity: but, praying, that, whether we live, we may live unto the Lord; or, whether we dye, we may dye unto the Lord; so that, whether we live, or dye, we may be the Lord's, whose we are by the purchase of his blood, and by the choice of our hearts, which shall be unchangeable through thy help, who wilt never leave us nor forsake us, so that we should become thereby insufficient for our duty, and fail of our salvation. Therefore, all praise and glory be unto thee O God, through the mediation of Jesus Christ, by whom thou hast taught us to pray in this manner,

Our Father, &c.

A PRAYER for FRIDAY Morning.

Tit. ii. 14. " Our saviour Jesus Christ gave
 " himself for us, that he might redeem us
 " from all iniquity, and purify unto himself a
 " peculiar people zealous of good works."

HOly, holy, holy, Lord God of hosts, heaven
 and earth are full of thy glory ! Glory be to
 thee, O Lord most high !

We acknowledge, that the obedience of our
 whole lives is due unto thee our creator, and that
 every alienation of our selves from thee is pro-
 phane and sacrilegious. But, having done acts of
 estrangement from, and hostility against thee,
 we confess that we are viciously disposed thereby,
 and both unworthy of thy favour, and, remaining
 impenitent, incapable of it.

We acknowledge that we are eternally undone
 without thy pardon, and that we cannot, with-
 out special assurance, pretend unto it. For though
 the perfection of goodness be essential to thee our
 God, and though placability and mercy be essen-
 tial to goodness ; yet there is no possibility of the
 benefit of pardon, without the effect of a repen-
 tance never to be repented of : and we must con-
 fess thou art under no such obligation to offenders
 against thee, as to give them a time and a liberty
 to repent. Nevertheless, we do not despair of thy
 mercy, O good God, since thou dost permit us
 to live, after our sin, in a state of probation ; and
 since there can be no interest of thee, our God,
 served by the perdition of a sinner, which is not
 better served by his repentance and salvation.

We bless thee, who hast made it a natural
 goodness here below, to be patient and long-
 suffer-

suffering ; to use all means and methods fit to reclaim offenders ; and so to discountenance iniquity, as to preserve him that has committed it, if he does revoke his offence, deprecate displeasure, humble himself, and beg pardon. We do therefore trust in thee, our gracious God, and do assure our selves, that the perfection of goodness, in thee, will do more for the reconciling of sinners to thyself, than such goodness, as is found among men, will do for reconciling one whom they do most desire may be reconciled.

Blessed be thy name, O merciful God, for the glad tidings of peace and reconciliation in the gospel, by which new covenant and most perfect state of religion, we are encouraged to the necessary duty of repentance, by the conditional assurance of pardon. Blessed be thy name, O God, for the setting up of this religion, by the sacrifice of the death of Christ, through which we are in covenant with thee ; and by whose blood, the most sacred obligation is passed upon us, and the most gracious promises are confirmed unto us. We glorify thee, for that we have now redemption through his blood, who gave himself for us, to save us from sin ; and that we have remission of sins, and deliverance from death and perdition.

We confess, that the terror of a guilty mind makes it difficult to believe our reconciliation with an offended God : but, by the propitiation and atonement of the death of Christ, there is a full vindication of the divine law, and maintenance of everlasting righteousness ; a discountenancing of sin, and reclaiming of sinners ; reparation is made to the honour of thee our God, to thy laws and government, by the obedience of Christ unto the death : and now we bless thee,

O most gracious God, who art in Christ reconciling the world unto thy self, not imputing their trespasses unto them. We betake our selves unto thy clemency, who hast received, in thy son, all that satisfaction thou didst demand on behalf of men that had transgressed; and now we assure our selves, there is no hinderance, from the honour of God, to the forgiveness of sins. But suffer us not to take encouragement to sin, from thy pardoning of sinners; since none are forgiven without that repentance, by which sin is voided and undone as much as possible, and upon that satisfaction which was made by the blood of the son of God.

Enable us to believe the remission of sins, with comfort and steadfastness; and, as we are recommended to thee our God by the performances of Christ, to trust in thee for all that mercy which, as penitent sinners, we stand in need of. Help us to rejoice in thee: since when sin is repented of by men, and forgiven by thee, it is so far to us as if it never had been; and there is nothing interposed between thee and us, which should hinder our approaches to, our confidence in, and love to thee.

May the consideration of the death of Christ for us, prevail with us to live unto him; and may his death for sin be verified in us, by our dying unto it. Setting him continually before our eyes by faith, whose life is the pattern of our duty, and whose death is the atonement of our sins; may we diligently imitate his example, and steadfastly confide in his mediation, who is all that unto us, which, as sinners and penitents, we stand in need of.

Blessed

Blessed be thou, O God, who art highly recommended to us, by this manifestation of thy self; and may that recommendation duly affect our hearts, and may our apprehensions of thee, agreeable to the manifestations of thy glories, create in us such love to thee, as may be a principle of life in us: and may the consideration, how much we sinners are relieved against the rigour of the law of God, by the mediation of Jesus Christ, prevail with us, in obedience to the divine authority, and in gratitude for the divine compassion, to abate all rigour in those demands which we make upon our brethren, how much soever they have offended us; and, as we hope to be forgiven, may we forgive.

Grant that we may live in reconciliation and friendship, in love and good-will, with the whole creation of God, with every thing that derives from thee, holds of thee, and is owned by thee; out of a just resentment of that divine compassion and mercy, by which we live now, and expect to live, and to be happy, for ever.

Under the power of this affection, we pray for all mankind: desiring those mercies for them, which we desire for our selves; that they may be partakers of all those blessings which we enjoy or want, and that we all may be at last so happy, as to glorify God together in eternity, who hath redeemed us from the several nations of the earth. And let all those means, which thou hast provided for informing men concerning the truths of religion, and for making them truly religious, have the designed effect upon their hearts and lives; that, by the prevalency of universal righteousness, goodness, and truth, thou mayst be glorified

rified by those who bear the name of thy son, in whose words we continue our supplications, saying,

Our Father, &c.

A PRAYER for FRIDAY Night.

Job xxii. 21. " Acquaint now thy self with
" him, and be at peace: thereby good shall
" come unto thee.

WE render our humble acknowledgments and thanksgivings unto thee, O Lord God almighty, for that thou hast made us capable of the greatest happiness; and that thou hast assured us of that happiness, upon our repentance, by the declaration of thy will, and by the blood of thy son.

We acknowledge that we find our selves unsatisfied after all the use and enjoyment of the things of this world, which prove no better to us than vanity and vexation of spirit: we have desires of good, greater than these worldly things can satisfy; and we have capacities of good, larger than all these things can fill: we are still destitute and craving, who " will shew us any good?" how large soever our portion, and how free soever our indulgence is, as to sensible entertainments.

We praise thee, who hast convinced us, by the operations of our nature, that we are made for what is more excellent; and that, as there is none upon earth that we can desire in comparison of thee, so there is none in heaven but thou, who makest angels and thy self happy, that can make us so.

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Unto thee, therefore, we lift up our souls, O thou that dwellest in the heaven ! About thee we employ our faculties of understanding, will, and affections, which are fully exercised, then only, when thou art the object to which they apply themselves. We magnify thee, for those manifestations and discoveries of thy glorious perfections of wisdom, goodness, and power, which are an eternal entertainment, and an inexhaustible object of our minds ; and that there is nothing which can so deserve our choice, or satisfy our souls in making it, as thou, who art the chiefest good, who art all in all to us. We pray, therefore, that we may love thee with all our souls and might, and may love nothing as we love thee : for in thee is the original, and perfection, of that righteousness and goodness, which is to be loved for it self, and for which thou art to be loved above all ; and every thing else is to be beloved in proportion to the degree of its participation of what is most glorious in thee. We own, that it is the peculiar privilege of our nature, that those moral perfections, which are in themselves divine, are communicable to us ; that we can imitate thee in them, and resemble thee by them, and both enjoy thee, and enjoy happiness in the enjoyment of thee.

Raise our apprehensions and desires above all things that are here below, and fix them upon thee, the original of our being, and the object of our happiness ; that we may be fully satisfied in our reason, that our employment about thee is our highest elevation and special pleasure, and that our religion is the foundation of that peculiar delight, which, consummate, is our happiness.

Suffer

Suffer us not to seek for contentment in such possessions as are worldly, in such objects as are sensible, in such exercises as are bodily; but in the employment of our higher faculties about thee, upon which is impressed the image of the father of spirits, and which have a special reserve for thee, and suitableness to thee.

But, above all, suffer not that which is the degeneracy and vassalage of sin, to be chosen by us, as if it could afford any desirable pleasure; since those deceitful pleasures end in torment, and such a deluded life ends in death and destruction.

Alienate our minds, upon rational conviction, from the sinful customs and principles of this mad, degenerate, and apostate world; that we may never be led away by the error of the wicked, and forsake thee and our own mercies.

Mind us of the shortness and uncertainty of time, of the boundless duration, and the vast importance, of eternity; that we may make those things our exercise, and our delight, in this world, which we shall find, in the greatest perfection, in that world which is to come: that so, when these frail and mortal bodies shall decay and turn into dust, our souls may ascend, with the greatest ardours of divine love, to those regions of holiness, where pure and holy minds find the most agreeable company and employment, and where there is nothing to disturb their repose, or to interrupt their exercises for ever.

And when we shall attain to the resurrection of the just, may we be cloathed with bodies which are spiritual, and behold this world reduced unto ashes, without any regret or sorrow; knowing that we have a far better state which never can be
3 changed,

changed, and an house not made with hands, eternal in the heavens.

So carry us through this vain and transitory world, this sinful and tempting state, that we, preserving our selves from all the pollutions of the flesh and spirit, and perfecting holiness in the fear of God, may be fitted for the fullest manifestations and communications of thee, who fillest all hearts with raptures of gladness and joy, as far as they are capable to receive from thee, the boundless ocean of felicity and glory. Let us not rest in any good, short of that which is the best, and the greatest; but place our whole satisfaction in thee, whose loving kindness is better than life, and without whom the whole creation would be as nothing, and less than nothing and vanity.

Transform us now into thy likeness, by the practice of all goodness, righteousness, and truth; and receive us unto thy self, whom we shall then resemble, when we shall go from hence, and be no more seen.

Teach all mankind to know thee, to be unto them what thou art in thy self, according to their capacity and proportion; and restore those to their original perfection, and bring them to their compleat happiness, by the renovation of their natures, and the practice of their duty, who were lost and sunk into misery and wretchedness, by their sins and apostacy.

Receive us into the protection of thy watchful providence, this night; and when we shall awake again, in the morning, let our hearts be with thee, and thy hand with us, through Jesus Christ our Lord.

Our Father, &c.

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A PRAYER for SATURDAY Morning.

Rom. ii. 6, 7. " God will render to every man,
" according to his deeds ; to them, who, by
" patient continuance in well doing, seek for
" glory, and honour, and immortality, eternal
" life."

MOst great and good God, thou art from everlasting to everlasting, the blessed and only potentate, King of kings, and Lord of lords, who only hast immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see ; to whom belong all honour and power everlasting.

We thy unworthy Creatures, whose times are in thy hand, acknowledge that we are sent into this world for greater and nobler purposes, than we have lived in it ; and we know that within a few years, or days, we must depart hence, into that place and state, from whence we shall not return for any probation for ever.

Make us now at length sensible of that important design for which we live ; that we may, before we die, lay such a foundation, as we would be willing should abide unto eternity : because such a foundation as will abide unto eternity every one does lay, whether he can approve of it, or not.

Settle such a constitution and state of mind in us, by the practice of righteousness, as may at last be consummate in felicity ; and recover us from the degeneracy of sin, the consummation of which is the utmost misery.

Grant, that, when we shall appear before thy tribunal, to receive our final sentence and our

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eternal portion ; we may be found in full reconciliation with thy nature and will, and the laws of everlasting righteousness, goodness, and truth ; and be able to lift up our heads with joy, before the face of the father of our spirits, knowing that our redemption from sin and misery is fulfilled ; and that we shall be ever with God, observing the manifestations of his glory, and receiving the communications of his favour, by which we shall be made unspeakably blessed.

Receive us, at that time, into the glorious society of holy angels and saints ; entertain us with those objects, employ us in those exercises, raise us to that exaltation, which make them perfectly happy.

Suffer us not to lay a foundation of misery in the habits of sin, and to alienate our selves, by unrighteousness, from the first and chiefest good ; suffer us not to deprave our natures, by such practices as are unnatural to man, who was made for holiness and for God ; suffer us not so to live here, as that, when we must go from hence, we should be averse to that in which alone we can be happy, and inclined to that which is not to be found in the world of spirits, as all sensual and bodily gratifications are ; that we may not lose our selves, by such carnal transformation as can have no place in heaven, nor undo our selves, by such diabolical pravity as is peculiar to the regions of hell and misery.

Abandon us not, O merciful God, at the grand extremity, from the fountain of all good ; consign us not to the torments of a guilty and exasperated conscience ; confine us not to an unnatural and monstrous state ; exclude us not from all that which is to be hoped, or desired ; condemn us not eternally

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eternally, unto that which is most to be shunned and dreaded.

Teach us to consider, what the special nature, employment, and satisfaction, of reasonable spirits are; that we men are what we are, by the constitution of our souls, which are principal and distinguishing in us, and, in comparison to which, those bodies, upon which we now dote, are no more than mansions in which our spirits dwell, and instruments which they use. Make us mindful, that all which we can suffer or enjoy, is in our souls, which are our selves; and according as our souls are affected, so we are pleased or displeased, so we joy or sorrow, so we live or die for ever.

We bewail the neglect of our selves in time past; that we have not made such improvement as we might and ought, by the study of wisdom, and by the practice of holiness: grant us now, without delay, to make a right use of our faculties, justly to value our true and greatest interest; and, as we can remember what is past, and foresee what is to come, so to charge our selves with the necessary care of our salvation, and effectually to provide for that eternity, in which we must unavoidably be most happy, or most miserable.

Awaken us by a due consideration, that the reproaches and condemnation, the uneasiness and torture, the remorse and horror of a guilty conscience and a despairing spirit, are the complexion of hell; that we may not abide in such a wretched state by impenitency, the misery of which will be increased, if not remedied, until that restoration, which is necessary to our ease, be impossible, and wholly out of our power.

260 A PRAYER for Saturday Morning.

Remind us of our first original, and of our last end; that, as we began in God, we may end in him, and not forsake him by obstinate impenitency in sin, and join our selves unto his enemies, who cannot but be subject to his power, and fall at last under his vengeance.

Convince us, that the interest of righteousness is the cause of thee our God, and the life of the universe; without which, no reasonable creatures can be either happy or safe: and that, as the perfection of righteousness is in thee, so thou must either overcome all unrighteousness, or be affronted eternally, by the prevalency of it against thy authority, and against thy will.

Make us therefore sensible, that as none can subsist without thee, so none such as are enemies to all righteousness, and therefore enemies to thee our God, and children of the devil, can support themselves against the divine supremacy which is universal, and against the divine power which is irresistible. Suffer us never to forget, that thou, who dost discountenance and controul all wickedness, by thy laws and chastisements in this world, wilt fully condemn the same at last; and that all things shall be brought to what is right, and none shall finally prosper in rebellion against thee.

Reconcile us therefore unto thee, whom we cannot resist; make us friends of thee, and of our selves; let us not remain enemies to thee, and to our own souls, lest we be constrained at last to take part with thee against our selves, and to condemn our selves, without daring to ask or hope for that pardon, without which we must perish everlastingly. Grant unto all men, whose nature is a law unto their actions, and who by reason can understand the obligations they are under,
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who have the workings of conscience by which they are continually justified or condemned; that they may recover themselves by their repentance, out of that wretchedness they are involved in by their transgressions; and that by the rectitude of their nature, to be regained through the reformation of their lives and the purification of their hearts, they may be meet for thee our God, and be happy in thee.

To this end bring all men to the knowledge of the true religion, that it may have a mighty influence upon them, for the transforming them into the likeness of Christ: and grant that Christians may not be only under an external denomination from their religion, but may be endowed with a principle of life by it, and that Christ may live in them.

As thou addest a new day unto our lives, so let us do the work of life, and the work of God, under the conduct and direction, under the influence and superintendency, of his good spirit; until we come to that rest, which is provided for those, who answer the relation they stand in to Christ, and are followers of God, as dear children, having Christ formed in them, who is God over all, united unto man, and blessed for ever,

Our Father, &c.

A PRAYER for SATURDAY Night.

Job xiv. 14. "All the days of my appointed
"time will I wait, till my change come."

MOst great and blessed Lord God, who art glorious and incomprehensible in all thy perfections, so that none by searching can find out thee, none can offer such celebrations as are wor-

thy of thee, and of thy infinite wisdom, goodness and power!

Convince us that thou knowest much better what is fit for us, than we can know what is fit for our selves; that, under the power of this conviction, we may, in all our requests, resign our wills unto thy will, desiring that thou wouldst give us those things which are good for us, though we ask them not at all, and that thou wouldst deny us those things which are bad for us, though we ask them never so often.

We confide and acquiesce in thy wisdom and goodness, who orderest all the events of things, and states of men; and we acknowledge that it is the privilege of the whole world, that thou art the governor of it; since nothing but what is good can proceed from thee, and whatever evil can proceed from others, is subject to the check and controul of thee, who art the best and greatest being. We remember, with all joy and thankfulness, that all evil is inferior and contrary to thee, whose goodness and sovereignty are transcendent: and by this, the happiness and life of the intellectual world are secured; since thou wilt not suffer any such evil to prevail against thy servants.

Blessed be thou, O God, who didst create all things very good, good in themselves and good for one another, and who wilt defend and maintain thy creation; and either work salvation for those reasonable Creatures which degenerate into evil; or wilt destroy that evil, which is contrary to thy will and nature, by the perdition of those who obstinately adhere to it.

Keep it, O Lord, upon our minds, that the time is short, in which those who are good, can
suffer

suffer from the power and malice of those who are bad; and in which those who are bad, should repent and become good: and that, as soon as that short time is ended, there will be a separation of the one from the other unto eternity: so that the malignity of those that are wicked, shall not be able to reach those who are righteous; and the liberty of those who are righteous, shall not be restrained by the company and opposition of those who are wicked.

Let the consideration of these truths make us patient of our present and momentary sufferings, and compassionate to all others who suffer, if by any means we may be instrumental to reclaim such as make themselves miserable, and to hinder those who, as far as they are concerned, make others miserable.

Cause us often and seriously to forethink, that, within a while, the just and unjust shall part, and never meet again, but at the great and terrible day of the Lord; in which they shall view each others distant and contrary states and conditions, and hear that doom, which shall sink the one sort into the lowest hell, and which shall raise the other unto the highest glory.

Teach us to live upon the assurance which we have from the divine wisdom, goodness, and truth, that this will be the important and amazing issue of things, according to the rule of right, and according to the doctrine of the gospel of the son of God, our lord and king, our law-giver, saviour, and judge.

Make us wise, by the knowledge and belief of these things; and help us so to live, that we may be numbered among the righteous at that day, when all those distinctions of men, which

are peculiar to this world, shall cease ; and when there shall be no other difference, but what is made by their obedience or disobedience, their righteousness or unrighteousness.

Let the consideration of that great and terrible day of judgment, abide upon our hearts continually ; at which we shall awake out of the dust of death, and see the Lord Jesus, God manifested in the flesh, come in flaming fire to take vengeance on all those that know not God, and that obey not his gospel ; and to bestow glory, and honour, and immortality, upon those that obey him.

Bring us at last unto that blessed society of saints and angels ; and fit us to meet our Lord, when he shall descend from heaven, at the time of the restitution of all things ; and make us capable of that pardon, which he shall bestow upon those who have been renewed by repentance, and reconciled unto righteousness and to him. Grant that we may be of that happy company, who shall follow their triumphant Lord and saviour, with songs of gratitude and extasy, into those mansions where they shall keep an eternal sabbath ; and where God is for ever glorified, and adored of all those that have believed in him, to the saving of their souls.

Let all that are to be concerned in the transaction of that day, be brought to the clear knowledge and firm belief of it, as we Christians are ; that it may have a continual and powerful influence upon them, for the ballancing and overruling all those impressions of sense and violences of passion, all those vicious customs and inclinations, by which they are tempted to sin and perish : that the terrors of the Lord, being opposed unto
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the love of sin, the depravation of nature in us may be subdued by the truths and grace of thee our God, and we be brought to repentance and amendment of life, that our souls may be saved in the day of the Lord.

Unto thee, O God in Christ, who hast all power in heaven and in earth, we recommend our selves, and all we are concerned for, this night; that, being safe under thy protection, and well-affected to thy service, we may faithfully repeat the duties of every day, as thou addest that day unto our lives; and at last, having finished the work, and accomplished the design for which we live, and being prepared for the happiness of the saints in light, we may be received into the joy of our Lord.

Unto thee who art able to keep us from falling, and to present us faultless before the presence of thy glory with exceeding joy; to thee, the only wise God and our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen.

Our Father, &c.

ARGUMENTS

TO THE

Preceding PRAYERS;

Taken from an ORIGINAL in the AUTHOR'S
Hand Writing.

I. SUNDAY.

The devotion of men is

1. The study of religious wisdom.
2. The practice of religious [virtue] worship.

II. MONDAY.

1. Happiness is the reward of religion.
2. Misery is the punishment of irreligion.

III. TUESDAY.

1. Repentance is the beginning of reformation.
2. Impenitence is the aggravation of wickedness.

IV. WEDNESDAY.

1. The manifestations of God are for the renovation of men.
2. The renovation of the sinner is necessary for the remission of sin.

V. THURSDAY.

1. The salvation of the sinner is the design of the long-suffering of God.
2. True conversion must begin by timely repentance.

VI. FRIDAY.

1. The demand of repentance is absolute.
2. The assurance of pardon is conditional.

VII. SATURDAY.

1. The perfecting of holiness is in time.
2. The perfecting of happiness is in eternity.

EXER-

EXERCISES
OF
DEVOTION;
IN
Meditations, Prayers, Praises,
AND
EJACULATIONS;

To be used, in whole, or in part, at any time
before, at, or after, the celebration

OF THE
LORD'S SUPPER.

EXERCISES

DEVOTION

LECTIONS

To be read, weekly, in the church

FOR THE YEAR

T H E

P R E F A C E.

I Have, by design, framed the following exercises of devotion, in a variety of forms, and free from controversy: that, in the use of them, we may express our veneration of God, and of his laws, with understanding and certainty. Thus this employment of our thoughts about divine things, is our reasonable service: and we know by what means we are to receive the spiritual benefit designed us, from our attendance upon the appointments of God.

No man, who conceives aright of a positive institution of God, can make it to be more, or less, or other, than God has declared it to be: and the whole of this sacred institution is comprehended within the compass of two or three verses, viz. Luke xxii. 19, 20. Matth. xxvi. 26, 27, 28, and Mar. xiv. 22, 23, 24. It is true, that as this sacrament of the body and blood of Christ has respect to the whole religion; so the whole religion may be represented by its respect to this sacrament. But the whole doctrine of the Lord's supper, is fully and intirely delivered by our Lord, in two or three verses.

There is, in that report of this institution of Christ, the action, and the explication of the action;

action; both contained in the words of the Evangelist. The action is natural, and spiritual: the natural action is taking bread, and breaking it, and giving it to the disciples, and the eating of it by them; the taking the cup of wine, giving it to the disciples, and their drinking of it. The spiritual action is blessing God, or giving thanks to him; the words and the matter of which blessing or thanksgiving are not recorded. Matth. xxvi. 26. it is *εὐλογήσας*, he blessed, or, he, blessing God, breaks it, &c. and ver. 27, and Mark xiv. 23, it is *εὐχαριστήσας*, he gave thanks, or, he, giving thanks to God: for certainly God alone can be the object, to whom that devout thanksgiving and blessing was addressed. These were all the actions natural, and spiritual, which Christ is reported by the Evangelists to have used.

The explication of those actions we find in his declaration concerning that performance; and in his command to his disciples. The declaration of Christ, concerning that performance, is in those words, "this is my body, which is given for you," and, "this is my blood of the new testament, which is shed for many, for the remission of sins:" or, "this is the new testament in my blood, which is shed for you."

The command of Christ, is in these words; "take, eat;" and, "drink ye all of it;" and "this do in remembrance of me."

The action of Christ is to be repeated by Christians; and the action is to be understood, according to his explication of it. The words of Christ are very few; the expositions of them by Christians, and the controversies about the meaning of them, are very many. By the word testament or covenant, used here, and in 2 Cor. iii. 6. Heb.

Heb. ix. 15, and 8. and elsewhere, we must understand the institution of religion: the Jewish religion, and the Christian religion, are called a testament, or covenant, Ex. xxiv. 8, and xxxiv. 28. When these two institutions are distinguished one from the other, the Jewish religion is called the first, and the old covenant; the Christian religion is called the second, and the new covenant. By "the blood of the new covenant," and by "the new covenant in that blood," is meant the same thing: for, as the one form of words is said to have been used by Christ, in the history of this institution written by St. Matthew and St. Mark; so the other form of words is said to have been used by Christ, in the history written by St. Luke. And, as the blood of the sacrifice, which was used in the setting up the religion of the Jews, Exodus xxiv. is called the blood of that covenant, verse 8; so the blood of Christ, our great propitiatory sacrifice, is called the blood of this covenant. It is said, "this is my body;" and, "this my blood:" and as by the blood is meant death; so by the body is meant death, 1 Cor. xi. 26, 27, and Rom. vii. 4. This is Christ's death, i. e. this is the sacrament of his death, this is the memorial of his death; for this is to be done in remembrance of him, and to shew forth his death.

The blood of Christ is the blood of the covenant; repentance and remission of sins is the substance of the covenant, Luke xxiv. 27. By the covenant, and by the death of Christ, which was the federal rite, we are absolutely obliged to repentance, and conditionally assured of pardon. The Lord's supper is not properly the federal rite, but the memorial of it. The death of Christ

was the federal rite; and the Lord's supper is the memorial of Christ's death. Nothing can more powerfully affect the consciences of men, than the death of the Son of God: and when that death is remembered, in obedience to Christ, and with most solemn thanksgiving to God; no remembrance can more affect us, as nothing can be remembered more affecting. Such is the use we are to make of the Lord's supper: and by this sacred memorial may we be prevailed upon, to be faithful in this covenant.

EXER-

EXERCISES OF DEVOTION.

I. A Meditation concerning the Christian religion in general.

RELIGION is nothing less than a good mind, and a good life, grounded upon the principles of truth, and conformed unto the rules of virtue. Truth, when it is received into the mind by knowledge and conviction, becomes one with it; the thoughts are impregnated with the truth, and are the same as the truth is: truth becomes to the man, what understanding is to rational agents, a vital principle; that, by which he is directed and governed, in his choice, affections, and action.

The practice of virtue establishes the habits of it, and dispositions towards it; settles a constitution and temper within the man, by which he is transformed and renewed, and restored to that which he was originally designed to be, and is become a good man, consisting of a good heart, and a good life.

There are means for this, which are natural and rational: such as are converse with God, in whom is the perfection of goodness; and con-

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verse with men, in whom is the image of God. That converse consists in their speech to us, by which the thoughts of their minds are made the thoughts of ours; and our speech, by which we further draw out those thoughts of their minds more fully, and make the images of those their thoughts in our own minds.

There are also other things in religion, which are serviceable to it, that are positive and sensible; such as were the rituals among the Jews, which were very numerous and burdensome. But it is the perfection of Christianity, that all those ceremonies are answered, and transcended by the history of Christ, God manifested in the flesh to destroy the works of the devil. And we have but two rites of Christianity: one to be performed but once in the beginning, for the initiation of a Christian; and the other to be repeated after, for the commemoration of Christ.

And as Christ is all in all to us, so the remembrance of him, whose history works upon our minds by knowledge and consideration, is an excellent mean for the promoting everlasting righteousness and universal virtue, and giving it an establishment, sovereignty, and empire, in our souls and lives.

II. A Meditation concerning the Lord's Supper in particular.

THE Lord's Supper is a memorial of Christ, and his death; by eating bread and drinking wine, with thanksgiving, to that purpose. Such remembrance of Christ and his death, is of religious use to us Christians, as much as the efficacy of those truths, comprehended in the doctrine
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of his person and office, his actions and sufferings, are to us.

The soul of man is made subject to truth; which truth will either govern, or condemn him. And, as truth in the understanding is one with it, so it is a vital principle to us; and when we live by the truths of Christ, then Christ liveth in us. But Jesus Christ was, and is, the true shekinah of God, in whom the most high God dwells, to whom he is united, and by whom he acts; all the divine manifestations and divine communications issuing forth from him, as from their original and centre. So that, as God is our Lord and king, our lawgiver, saviour, and judge; so God is all this in Christ Jesus: and we place our trust in, and make our applications to God in Christ.

The death of Christ, is the sacrifice of propitiation; and that sacrifice is, 1. an obligation to repentance, and religious obedience, and 2. an assurance of pardon, and a blessed immortality.

These things, concerning the person and death of Christ, have in them the greatest argument and reason to persuade men to live religiously; even all that argument and reason, which is comprehended in what we know of God, and his government of the world, in which he exercises a legislative and executive power. The legislative power of God is exercised in the promulgation of his laws: and that promulgation is first made by the reason of things, in the creation of the world; and then repeated in revelation, and by a messenger from heaven. The greatest of those messengers was Jesus Christ, the shekinah of God: So that God in him, and God by him, has repeated the promulgation of his laws of everlasting righteousness.

By him God also executes those laws at the last day, judging the world in righteousness, by that man whom he has chosen, and authorised for that purpose.

As religion is a law, so in what we believe as Christians, and in what we remember of Christ, in the Lord's supper, we are wrought upon to live religiously, by considering the excellency and necessity of his laws, the importance and terror of his judgment.

And as we are under obligation from the death of Christ, to repent and live religiously, and encouraged so to do, by the assurance of pardon and eternal life, if we do live religiously; so all this works upon our reason, for our satisfaction and persuasion, so far as it is considered; and it cannot be considered, unless it be remembered.

This we are under command to remember, by, and at the Lord's Supper; and as we see what the materials of our remembrance are, so we see what the end of the remembrance is, viz. living religiously, through the power and operation of those truths upon our minds, by which we are so far prevailed upon, as we seriously reason with our selves concerning them.

And that we may reason with our selves concerning these things with all advantage, for being prevailed upon by them; we represent these truths to our selves, as reasons for this purpose, in, and by, our celebration of the Lord's Supper: and no further do we receive any benefit by the Lord's Supper, and no otherwise, than by such reasoning: and no greater benefit can be received than the effect designed by such reasoning, through the grace of God's holy spirit.

III. A Meditation concerning the danger of prophaning the institution of the Lord's Supper.

THIS holy sacrament may possibly be prophaned by a vicious performance; and it was so prophaned in the first times of Christianity, among the Corinthians. For whereas the Lord's Supper is a commemoration of Christ and his death, by which we are obliged unto the practice of all sobriety and temperance towards ourselves, of all righteousness and goodness towards men, and of all piety and devotion toward God; at the time of their celebrating this supper of our Lord, the Corinthians were guilty of malice and animosity one against another, and of intemperance and excess in themselves.

For the vindication of the sacredness of this religious rite, God sent his judgments upon those who were guilty of this profanation, and those judgments were the death of some, and the sickness of others.

The apostle therefore warns them of that sin, viz. the prophanation of the Lord's Supper, which was the cause of those judgments; and admonishes them to repent of, and avoid such sins, lest the same or worse judgments fall upon them again.

And to make that exhortation intelligible, of celebrating the Lord's Supper, in such a manner as to be approved of God and of themselves; he charges them to make a difference between this religious performance, and their common, though temperate, meals; and tells them, the history of Christ's institution of it, by which we learn what the action is, and what the meaning of that action.

All such profanation of the Lord's Supper in unworthy and wicked practices at it, we must take heed of; and to that end must confine our selves unto, and regulate our selves by, the words of our blessed Saviour's institution. We must understand his words in a sense agreeable to the truth of things, and to the reason of men, and to the language of the Jews; and, according to such a notion of the Lord's Supper, we must celebrate it with religious seriousness and reverence.

We are not to desecrate our action, by any sort of vicious practice; nor to confound our understandings with any sort of absurd doctrine; but we are to perform this plain rite, of eating bread and drinking wine with thanksgiving to God for Christ, with this design, to make it a memorial of him and his death.

IV. A meditation concerning the disposition of mind with which we are to receive the Lord's Supper.

WHAT the disposition of mind is, with which we are to celebrate the Lord's Supper, is manifest by the matter and end of the institution. The matter of this institution is natural, and moral. The natural part of the institution, is eating bread and drinking wine. The moral part, is doing this with thanksgiving to God.

The end of this institution is, the remembrance of Christ, and his death; and doing this action for a memorial of him. If therefore we consider what Christ is, viz. God dwelling in, and united to, and manifesting and communicating himself to us, by Jesus Christ, our divine Lord and king, lawgiver saviour and judge; if we consider what
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the death of Christ is, viz. the attonement of sin, and the sanction of our religion; we must conclude, from all this, that as our religion is the duty of repentance encouraged by the promise of forgiveness, and as a propitiatory sacrifice is an obligation to repentance, and an assurance of pardon; so a resolution agreeable to this, is that disposition of mind, with which we are to celebrate the sacrament of the body and blood of Christ, i. e. of his death.

Those therefore who are not willing to forsake their sins, and to live soberly, righteously, and godly; those who do not believe Jesus Christ to be what he is; cannot be in this religious disposition of mind, which is necessary and suitable to the celebration of the Lord's Supper.

Let us, therefore, some time before we come to this sacrament, retire from the world, and take into our most serious consideration, what our religion is? Let us take all pains necessary for the bringing our minds to this determination, that our lives shall be hereafter such as our religion is, and particularly in those instances, in which they have been otherwise.

To this purpose let us read and study, apply and settle in our souls, such truths of God, natural and supernatural, as may, by the impressions they make, reconcile the temper of our spirits to the rule of our religion, and produce an harmony between them.

And with this disposition of mind, made actual and lively by fore-going religious exercises, let us come to the celebration of the Lord's Supper, and have communion with all those who belong unto the church of God in Christ.

V. A Prayer which is an exercise of Repentance,

O Most high God, and merciful father, I prostrate my soul at thy footstool, and humbly make confession of my sins, and profession of my repentance; acknowledging, to thy glory, and my own shame, that notwithstanding the goodness of thy commands, in keeping of which there is great reward; notwithstanding the declaration of thy wrath against all ungodliness and unrighteousness of men, especially of those who hold the truth in unrighteousness; notwithstanding the gracious offers of reconciliation in Christ Jesus, to all penitent sinners; I have, for a long time, and in a heinous manner, sinned against thee.

I have grossly neglected, and shamefully abused my self; making my body, which was given for the mansion of my soul, and an instrument of virtue, the instrument of ungodliness, unrighteousness, and intemperance. The frequent acts, and long customs of sinning, which have settled a degeneracy of nature, and corruption of principles, testify against me: my own heart condemns me, and thou, who art greater than our hearts and knowest all things, dost condemn the same practices.

I have sinned contrary to the admonition of my conscience, and the conviction of my judgment; presuming to do what thou hast forbidden, and neglecting to do what thou hast commanded.

In the day of my repentance, I have resolved according to the reason of things, and the laws of my religion; and again, in the day of my temptation, I have acted according to my vicious inclinations and habits.

I have lived contrary to the obligations I am under, from nature and grace; and contrary to the profession I have made of virtue and Christianity; contrary to my duty, and my hopes, forsaking thee, and my own mercies.

All this I call to mind with sorrow of heart, and conscience of guilt, upon the most serious consideration, being satisfied concerning the excellency of my duty and the unreasonableness of sin; and resolving from henceforth, in subserviency to thee, and by the assistance of thy spirit, to cease to do evil, and learn to do well, according to the doctrine of Jesus Christ our saviour, in whose name and words I further pray unto thee,

Our Father, &c.

VI. A Prayer, being a deprecation of punishment.

O Most great God, and father of our Lord Jesus Christ! who hast assured us, by thy son, that thou wilt pardon and save all those, who believe and repent and obey the gospel; and that thy wrath and vengeance shall fall on all those who are finally impenitent, and incorrigibly unrighteous:

I acknowledge that I am obnoxious to that wrath and vengeance, by which thou mightest most justly, long before this time, have cut off my life and hope, and consigned me to a portion in eternal death. Thou mightest have given me over to the tormenting conscience of guilt, and malignity of sin; and made me miserable in this world, and in the other.

But, O Lord, there is mercy with thee, that thou mayest be feared; and thou desirest not the death, but the conversion of a sinner; and art long-suffering, not willing that we should perish,
but

but that we should come to repentance, and be saved.

Let that patience and goodness, which allows us time for the reformation of our lives, and the renovation of our natures, be accompanied with such gracious influences and super-intendency of thy holy spirit, that, in dependence upon thee, who workest in me both to will and to do, I may work out my salvation with fear and trembling; that being successful, through thy gracious assistance, in recovering the divine image, my reconciliation to thee may be a pledge and evidence of thy reconciliation to me; and that I may escape the consummation of misery in the other world, by removing all the fuel of hell, which has been stored up by the licentiousness of my sin.

Suffer me not again to provoke thy indignation, by revolting to my former sins, or consenting to any other; but grant that being faithful unto the death, I may be delivered, by my blessedaviour, from the pains of eternal torments, and attain the crown of life which is eternal in the heavens, for Jesus Christ his sake, who has taught us to pray, saying,

Our Father, &c.

VII. A thanksgiving for Jesus Christ, and salvation by him.

MOST blessed and glorious Lord God! the author of our beings, and the father of our spirits; I thy creature and servant, whom thou hast taken into a special relation to thy self, through Jesus Christ, making his disciples the adoption of thy grace; present my grateful acknowledgments, for that thou hast manifested thy self unto our nature, in thy only begotten son.

I bless thee for the glorious design of the incarnation of the coessential word, in order to the reconciliation and salvation of men; and for that satisfaction thou hast received by his obedience to the death; thereby atonement being made for sin, and such a vindication of the honour of thy name, laws, and government, that thou dost, thro' his blood, encourage the repentance of sinners, by the assurance of pardon.

Lord, what is man, that thou wert mindful of him, and the son of man, that thou shouldst so regard him; as to cause the eternal word to become the son of man, that we might become the sons of God!

Let the consideration of the divine authority which this divine person has over us, as our lord and king, our law-giver saviour and judge, influence my whole soul unto a compliance with him, according to the relation he stands in unto us; that I may submit to his laws, confide in his salvation, and provide to give an account of my self at his tribunal.

Suffer me never to forget him, who loved my soul unto the death, and whose blood is the price of my redemption: and let the remembrance of what he has done and suffered for me, engage my heart to love and serve him for ever.

Our Father, &c.

VIII. An explication of the institution of the Lord's Supper.

THE deliverance of the Israelites out of the bondage of Egypt, is made the reason of their obedience to that God who delivered them; and is also made the preamble of the ten commandments, in which God repeats those precepts
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of the moral law, which are agreeable to his moral perfections.

There were three festivals among the Jews, the passover, pentecost, and tabernacles, which were ordained for keeping up the remembrance of those reasons, by which the religion of the Jews was enforced upon them.

Their deliverance out of Egypt was commemorated in the passover; the delivering of the laws of their religion on mount Sinai, called the covenant, and the old covenant, was commemorated at the feast of pentecost; their dwelling in tents in the wilderness when they came out of Egypt, and God's dwelling among them, by the symbol of his special presence and the divine shekinah, was commemorated in the feast of tabernacles.

The feast of tabernacles answers to Christ's incarnation and nativity; the feast of the passover, to his death; and the feast of pentecost, to the mission of the Holy Ghost.

At the feast of the passover Christ dyed; our passover was then sacrificed for us. But before his death, he kept that feast according to the Jewish religion, under which he was born.

The preparation for this his observance of the Jewish passover, we find Luke xxii.

15. And when the hour was come; he sat down and the twelve apostles with him.

and they had put themselves into the posture usual at feasts;

And when those preparations were made, and Jesus was come with his disciples unto the place where the passover was to be eaten,

Jesus

Jesus said unto the twelve apostles, who were his family; I have desired to celebrate this paschal solemnity with you, before I dye, which time is now very near.

I say, I have desired to eat the passover this once more with you, which is the last time that either I, or you, my disciples, shall celebrate this feast. There

is another passover which you shall hear of presently, to be celebrated by you as Christians; first with me, and afterwards among your selves, unto the end, during that state of religion, which I have so often called the kingdom of heaven, and the kingdom of God; viz. the state of religion set up by me the Messiah.

After he had said this; as the custom was, he celebrated the Jewish passover: and at the close of that, as they were wont to eat bread with thanksgiv-

ing to God, and to drink wine with thanksgiving to him, the master of the family first taking the bread, and pronouncing the thanksgiving, and then delivering it to the rest of the company; and in like sort the master of the family taking the cup of wine, and pronouncing the thanksgiving, and then delivering it to the rest of the company: so Jesus Christ did finish his passover, and declared, this was the last time it should be celebrated by Christians; because that state of religion

15. And he said unto them; with desire, I have desired to eat this passover with you, before I suffer.

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup and gave thanks, and said; take this, and divide it among you.

ligion was to cease, unto which the passover did belong, and a new state of religion, viz. Christianity was to set up.

18. For I say unto you; I will not drink of the fruit of the vine, until the kingdom of God shall come.

that state of religion be set up by the Messiah, which is called the kingdom of God: when that shall come, i. e. shall be actually set up at my death; then, though the religious ceremony shall be continued, it shall have another meaning, and another appropriation, viz. to the Christian religion.

There is, in the gospel, so much account of Christ's celebrating his last passover, as was necessary: and after the close of the passover, and this declaration concerning it, he then, by a distinct action, did institute and celebrate the Lord's Supper; which is not a performance of many nice rules of ceremony, but the whole of the performance and doctrine is contained in two verses only.

19. And he took bread and gave thanks, and brake it, and gave it to them, saying, this is my body which is given for you; this do in remembrance of me. Matt. xxvi. 26. Mar. xiv. 22. 1 Cor. xi. 24.

This he declared in express terms; saying, neither I, nor you shall, ever after, make use of this religious ceremony, of eating bread and drinking wine with thanksgiving to God, till

Jesus took bread, and, holding it in his hand, gave thanks unto God; the matter of which thanksgiving is not reported: but, as his doctrine was, "repent for the kingdom of heaven is at hand;" so, according to this doctrine, we may suppose the thanksgiving to have been to this purpose:

pose: "Blessed be God, that the kingdom of
"heaven is come, and that the most perfect state
"of religion is now set up, at, and by, the death
"of the Messiah.

And when he had finished the thanksgiving,
he brake the bread, and delivered it to his disci-
ples, and made this declaration concerning it;
"This action, is the memorial of my death, which
"I am about to suffer for you, as a propitiation
"for the sins of the world; by which, according
"to the doctrine of Christianity Luke ii. 4, 47.
"you will be obliged to repentance, and assured
"of remission of sins.

And, concerning this, he gave command;
that they should afterwards do, as they had seen
him do, viz. take bread, and give thanks unto
God, and break it, and deliver it unto the com-
municants; and to explain the meaning of it,
as a memorial of his death; and bid the com-
municants do it in remembrance of him.

The action about the
bread, was after the pass-
over was ended; and so was
the action about the wine:
for after what was done
about the bread, Jesus took
a cup of wine, and, hold-
ing it in his hand, gave
thanks unto God, the mat-

20. Likewise also
the cup after supper,
saying, this cup is
the new testament in
my blood, which is
shed for you. Matt.
xxvi. 27, 28. Mar.
xiv. 23. 1 Cor. xi. 25.

ter of which thanksgiving is not reported; but,
as his doctrine was, "repent, for the kingdom of
heaven is at hand;" so we may suppose the
thanksgiving was to this purpose, "Blessed be
"God, that the kingdom of heaven is come;
"and that the most perfect state of religion is
"now set up, at, and by, the death of the Messiah.

Then

Then he delivered the cup to the disciples, making this declaration concerning it; " This cup
" is the new testament in my blood; or this
" action is a memorial of my death, at which
" the new state of religion by the Messiah is set
" up: and this death I suffer, for the sins of the
" world, as a propitiatory sacrifice; by which
" you will be obliged to repentance, and be as-
" sured of pardon.

And he added a command concerning this, viz. that the celebration of this should be repeated, for a remembrance of him and his death, unto the end of the world, 1 Cor. xi. 27.

Thus, as the baptism of Christians was taken up from a like use of baptism among the Jews; so the Lord's Supper was taken up from a like use of eating bread, and drinking wine, with thanksgiving to God, at the celebration of the passover: after the celebrating of which passover, the Lord's Supper was first celebrated and instituted by Christ. And the custom of eating bread and drinking wine, at the close of the passover, was observed by our Saviour; and as in fact it was before the Lord's Supper, so it is reported before it, in the narrative made by St. Luke; though after it, in the narrative made by St. Matthew, xxvi. 29. All was concluded with a hymn or psalm, as was the Jews, Matthew xxvi. 30. and such thanksgiving in another form we Christians use.

IX. Ejaculations to be used at the time of receiving the Lord's Supper, or with respect to that time.

BLessed be the father of our Lord Jesus Christ, who hath caused his son, the only true shekinah, and habitation of the most high God, in and by whom he manifests and communicates himself to the children of men; to be born, and live, and dye, and rise again, and ascend into heaven, that he may be the author, and the pattern of our religion, and of our happiness; our Lord and king, our law-giver, saviour and judge.

Blessed be God, that the kingdom of heaven is come, and that the most perfect state of religion is set up, at, and by, the death of our Lord Jesus Christ, which is the great propitiation, and blood of the new testament or covenant; by which we are, 1. obliged to repentance and the obedience of a holy life, and, 2. by which we are assured of the forgiveness of sins, and the resurrection to a happy immortality.

May the remembrance and consideration of the death of Christ, prevail with me to live religiously, that my soul may live.

I eat this in remembrance of Christ and his death: and blessed be the glorious name of God for ever, for our religion, and for our salvation by Jesus Christ.

I drink this in remembrance of Christ and his death: and blessed be the glorious name of God for ever, for our religion, and for our salvation by Jesus Christ.

I thus commemorate the obligation my soul is under, by way of a covenant with God, which is established by the blood of his son: and I renew the dedication of my self, soul and body, to his service, for which I was created at first, and to which I am created anew in Christ Jesus, and by his religion.

Blessed be God, for the discharging the consciences of men from the burden of Jewish ceremonies; and for securing the religion of men against the depravations of idolatry and superstition, by setting up the religion of Christ; in which there is the most compleat repetition of the rules and measures, of the principles and reasons, of virtue and righteousness, and the most glorious substance of all the antient types in the Lord Jesus, who is the divine medium of our addresses to God, and of God's communications to us.

X. A thanksgiving after receiving the Lord's Supper.

BLessed God! we praise and magnify thee, the father of our spirits, for the glorious original of our nature, and for the glorious design of our creation. Thou hast made our faculties such, that they are greater than this world, too good for it, and cannot be satisfied with it: they are by their exaltation appropriated unto thee, fit for, capable and receptive of, thee.

Thou hast laid the foundation of our duty and our happiness, in our nature; and it is our religion, to live according to our constitution and frame, according to the nature of things, and the moral perfections of God.

This we are obliged to, by the creation of God; and this we are obliged to, by the restoration of Christ

Christ: the truths of nature, and of the gospel, agree in all sobriety, righteousness, and godliness.

We are apostatized from God, and are apostatized from our selves; we have marred our principles, and depraved our natures, are degraded into what is below our selves, and transformed into what is contrary.

But thou hast had compassion upon us, after we were estranged from thee, and enemies to thee; and, out of the greatest love to the fallen race of mankind, thou hast sent thy son, who is God manifested in the flesh, to save us from sin, and to destroy the works of the devil in us.

Suffer not our spirits to be in conjunction with, and subjection to, any vicious and accursed spirits; since we are redeemed by the blood of the son of God: but take us into a conjunction with thy own good spirit, which is infinite and infallible, that we may live under the direction and influence of it, all our days.

And when we shall, at the last day, meet our blessed Lord, as our judge, whom we have so often commemorated as our law-giver and saviour; may we be owned of him, and be for ever with him.

Our Father, &c.

XI. A Prayer, being an exercise of faith in God through Christ.

Most glorious God, whose nature and perfections are infinite and incomprehensible, and whose idea, in the full comprehension of it, no created reason and understanding can fully conceive, or worthily admire! praised be thy name, that thou hast manifested thy self in Christ Jesus, after such a manner, as to void all those insuper-

able difficulties which arise to men, in framing a conception of the object of their adoration, without shekinah to bound and limit, to confine and fix, our scattered thoughts.

Those, who lived with Christ on earth, beheld him, by their natural eyes, as we do by our religious faith, as God cloathed in human nature; by all human discourse, proclaiming divine wisdom; and by human acts, exerting divine power; and, by both, exercising a divine goodness. They saw in their manner, and we see in ours, the whole creation subject to him the creator, the brightness of his father's glory, and the express image of his person.

And when he had veiled that glory, until the enemies of righteousness condemned and executed him, and laid in the grave for part of three days; then he rose from the dead, and the grave, attended with holy and heavenly angels, who reported his resurrection to his disciples.

And after forty days converse with them, giving them all manner of assurance of the truth of his resurrection, he ascended into heaven, in their presence, accompanied with the glorious host, and there sat down at the right hand of God; God, in him, and by him, administering the government of the world, commanding the duty, and receiving the homage, of all the inhabitants of heaven and earth.

At the end of the world, the same Jesus, the habitation of the most high God, shall visibly descend from heaven, as he visibly ascended thither; and then shall be the time of the great restitution of all things; then shall he be seated upon a tribunal of glory, and shall pass sentence upon all mankind, whose characters, made by the righteousness

righteousness or unrighteousness of their lives, shall distinguish and separate them into two companies, one on his right hand, and the other on his left.

Then shall the last and eternal portion of every man, that ever lived, be assigned by him: then shall confusion, and horror unspeakable, fall upon the wicked; and then shall glory, and honour, and immortality, transport the souls of the righteous.

These considerations of the great things of Jesus Christ, past, present, and to come, we entertain our selves with: that the transformation of our souls may be effected thereby; and that we, living under the power of such divine truths, may be made partakers of the divine nature; and, at last, according to that spiritual purity, rise up to those regions of blessedness and glory, where nothing but what bears the image of God can dwell, and which is the proper place of the residence, and sphere of the activity of such.

Create and quicken such apprehensions in my soul, that may never dye or decay; but may be as a vital principle in me, by which I may live the life of Christ here on earth, as if Christ were formed, and lived in me: that so I may be accomplished for living eternally with him, in the nearest approaches to, and in the most rapturous communion with God, the fountain of all good, and the centre of all rest to rational and immortal spirits.

Our Father, &c.

XII. The concluding resolution and doxology.

GLORY be to God, on high ; on earth, peace and good will towards men ! So we express our reconciliation to God, and the whole creation of God, through Jesus Christ ; as the heavenly spirits did, at the nativity of the most glorious Messiah.

I profess to abandon and abhor all malice, envy, and uncharitableness ; and to abide in universal, and the most comprehensive good will, at least of compassion if not of complacency, with all men, friends and enemies, in gratitude for what the son of God has done, and suffered for me, who, through my sins, am unworthy of the least good, but, through him, am capable of the greatest.

Blessing, honour, and glory, be unto God, through Jesus Christ, who hath redeemed men of all nations of the earth, from sin and misery, by his blood ! And may our sincere celebration of God in him, here on earth, be compleated in the highest transports of thanksgiving, praise, and adoration, in heaven, for ever, and ever. Amen.

I.
D E V O T I O N S
FOR A
PRIVATE FAMILY.

II.
A S U M M A R Y
OF
CHRISTIAN RELIGION.

III.
D E V O T I O N S
FOR THE
HOLY COMMUNION.

DEVOTIONS

PRIVATE FAMILIES

A S U M M A R Y

CHRISTIAN REFORMATION

DEVOTIONS

HOLY COMMUNION

A
P R A Y E R
F O R
F A M I L I E S,

To be used MORNING and EVENING.

O Most glorious and gracious Lord God, our creator and governor, our law-giver, and saviour, and judge! thou hast made of one blood all nations of men, to dwell on all the face of the earth; and hast determined the times before appointed, and the bounds of their habitation.

We bless thee, that thou hast made us to seek and know thee, to serve and enjoy thee; in whom we live, and move, and have our being, and from whom we expect all our present good, and our eternal salvation.

Grant, that we may, for conscience sake, be such to one another, as thou didst design we should be; that we may, in this family relation, keep the way of the Lord, to do justice and judgment; that in this calling and state, in which we are placed, we may abide with God, and live soberly, righteously, and godly, in this present world, adorning the doctrine of God our saviour in all things.

Help

Help us, whether as superiors, or inferiors, or equals, to be true and faithful, to be just and kind, to be meek and gentle, one towards another; that so our habitation may be peaceable, may be religious, and may be happy.

Grant success to all our honest labours and employments; that we may be able, through thy good providence and blessing, to provide things necessary and convenient for our own subsistence; and may have wherewith to give unto those, who cannot provide necessaries for themselves.

Let our work in the day, and our rest in the night, be such, as becomes those who consider, that our heavenly father taketh care of us; that all things shall work together for good, to them that love God; and that thou only makest us to dwell in safety.

Suffer us not to live in any known sin, through which we may be uneasy to our selves, or to one another: but help us timely to amend our lives; that we may do good to one another, and that we may receive good from one another, to the comfort and joy of us all.

Assist us so to serve thee, and our own generation, by thy will, that when we shall be separated, by death, or otherwise, we may have reason to bless God, that we lived together; and that in the mean time, we may be helpful to one another's temporal, spiritual, and eternal welfare.

Let those religious exercises, of prayer, and hearing the word of God, in which we have communion with thee; prevail upon us, to live religiously all our days, to thy glory.

Grant, that in the end of our days, after a patient continuance in well-doing, we may obtain the

the end of our faith, even the salvation of our souls.

We pray also, not for our selves, and for our own family only; but for all our neighbours, for the whole nation, for all Christians, and for all mankind: that those, who rule over others, (particularly that those, who rule over us,) may be just, ruling in the fear of God; and that rulers may be the ministers of God, for good to men: that those, who are subjects, may be obedient and peaceable; not only for fear, but also for conscience sake: that those, who are ministers of Christ, (and particularly our minister,) may be faithful stewards of the mysteries of God, and may turn many unto righteousness; that the people committed to their charge (and particularly those of this parish) may obey the gospel of the blessed God preached unto them; and that it may be the effectual means of their conversion, of their edification, and of their salvation.

We pray, that those, with whom we are any ways concerned, as men, or as Christians, may be safe and useful to us, and that we may be safe and useful to them; and that the blessing of God may be upon us all.

These and all other good things, which thou, in thy infinite wisdom, knowest to be necessary, or convenient for us; we humbly beg, in the name of our Lord Jesus Christ, who hath taught us to pray, saying,

Our Father, &c.

A PRAYER to be used on the LORD'S DAY, before or after the religious exercises, public or private, of that day.

O Most blessed, glorious, and holy, Lord God ! grant, we beseech thee, that as thou givest us the liberty to speak unto thee, in our prayers, and praises, and thanksgivings ; and as thou vouchsafest to speak unto us, in thy word read and preached : so we may be very intent, serious, and reverential, in performing those religious exercises ; and may be so affected and wrought upon by them, that we may live under the direction, power, and influence, of those impressions, which we receive from them : and as thou, who hast called us, art holy, so we may be holy, in all manner of conversation.

Prepare us, by our religious worship, by our religious fellowship, and by our religious obedience, here on earth, for the society, for the exercises, and for the enjoyments of heaven ; that so after a well spent life, among thy faithful servants, who are the excellent of the earth, we may be admitted into the company of the spirits of just men made perfect, and of all other the heavenly attendants on thy divine majesty ; in whose presence is fulness of joy, and at whose right hand there are pleasures for ever more. Amen.

In private families, the doctrinal parts of the Old Testament, and of the Gospels, and the Acts, may be ordinarily read for edification.

Lessons for Morning and Evening.

A chapter of JOB, PSALMS, PROVERBS, ECCLESIASTES.

MATT.

DEVOTIONS for a Private Family. 301

MATT. iii. v, vi, vii, x, xi, xii, xiii, xv, xvi, xviii, xix, xx, xxii, xxiii, xxiv, xxv.

LUKE iii. 1--22, vi, viii, x, xi, xii, xiii, xiv, xv, xvi, xvii, xviii, xix, xx, xxi, xxii.

ACTS iii. iv, vii, ix, x, xi, xiii, xiv, xv, xvii, xx, xxii, xxiv, xxvi, xxviii.

Lessons for SUNDAYS.

MATT. xxviii. MARK xvi. LUKE xxiv. JOHN xx, xxi. ACTS i.

Lessons for CHRISTMAS.

MATT. i. LUKE i. ii.

Lessons for LENT.

MATT. iv. LUKE iv.

Lessons for EASTER.

MATT. xxvi. xxvii. LUKE xxii. xxiii.

Lessons for WHITSONTIDE.

JOHN xvi. ACTS ii.

S U M M A R Y

O F

CHRISTIAN RELIGION.

I. **T**HE doctrine of religion, in general, is the doctrine concerning God : the doctrine of christianity, in particular, is the doctrine concerning Christ.

II. The doctrine concerning God, is the doctrine concerning the perfections of his nature, and concerning the exercise of his authority.

III. God is known to us, by the perfections of his nature : and God is that one, eternal, and omnipresent being, in whose understanding, there is the perfection of wisdom ; in whose will, there is the perfection of goodness ; in whose actions, there is the perfection of power.

IV. This God is altogether without cause himself ; but he is the cause of every other being, that is : and he is the great creator, and benefactor, and, as such, the saviour of men.

V. God manifests himself by the exercise of his authority, which is supreme, and universal : so that God is the Lord and king of the whole world, which is the kingdom of God ; and all reasonable creatures, angels, and men, are most properly subjects of his kingdom.

VI. As God is our king, so he is our lawgiver, and our judge : we are indispensibly obliged to
obey

obey his laws; and we shall be inevitably constrained to give an account of our selves, at his tribunal; and then we shall be justified, or condemned.

VII. The laws of God's kingdom, are either fundamental: obliging sinners, as all men are, to repentance and faith; to repentance, by which men forsake all false religion, and all vicious practices; and to faith, by which men embrace the true religion, and give themselves up to all virtuous practices, according to religious measures, and upon religious principles.

VIII. The principal and essential laws of the kingdom of God, are the precepts of godliness, contained in the first table of the decalogue; and the precepts of righteousness, contained in the second table: the obedience to all which laws must be performed, in thought, word, and deed, notwithstanding any desires of pleasure, gain, or honour; notwithstanding any aversions to pain, loss, or disgrace.

IX. The instrumental duties of religion are enjoined in the commands of God concerning prayer, in which we make our addresses to God; and concerning the ministry of the word, in which God makes his addresses to us: and by both we have communion with God.

X. The doctrine of christianity, in particular, is the doctrine concerning Christ: and Christ is God manifested in the flesh; for in him dwells the fulness of the godhead bodily.

XI. As God is in Christ, by the incarnation of the eternal word; so there is in Christ, the perfections of God's nature, and the exercises of God's authority.

XII. The perfection of divine wisdom was manifest, in the doctrine of Christ; the perfection of
divine

divine power was manifest, in the miracles of Christ; the perfection of divine goodness was manifest in both, in his doctrine, and in his miracles: and these are the attributes of that one, eternal, and omnipresent God, who is the perfection of goodness, directed by the perfection of wisdom, and exercised by the perfection of power.

XIII. In Christ there was also the exercise of the authority of God: for, as God created, and preserveth all things, by his essential word; so God governs all things by him, as our Lord and king, as our lawgiver and judge: for the Messiah, of Christ, i. e. the Lord's anointed, is Lord of all.

XIV. God in Christ has repeated and reinforced the moral law, which is the rule of everlasting righteousness; and has obliged all the religious to live soberly, righteously, and godly, upon christian principles, and according to christian measures: and has added an act of grace, by which sinners are obliged to repentance, and by which penitents are assured of pardon.

XV. Christ has made two positive laws, viz. 1. Concerning initiating disciples, by baptism; and 2. Concerning commemorating our Lord and master, by the celebration of his supper. We must be made disciples of Christ, by being baptized into the name of the Father, Son, and Holy Ghost; and we must eat bread, and drink wine, with thanksgiving to God, for a remembrance of Christ, and of his death, whose blood was the blood of the new covenant.

XVI. As God, in Christ, is our lawgiver, so he is to be our judge; and by him, we shall, at the general resurrection, be justified, or condemned: those, who are justified, shall go away into everlasting

lasting life ; and those, who are condemned, shall go away into everlasting punishment.

XVII. The religious must live in obedience to Christ, as a law-giver, and in expectation of Christ, as their judge ; in communion and fellowship with the church of Christ, under the conduct and direction of the ministers of Christ : for that grace of God, which is saving to all men, hath appeared, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for the blessed hope, and the appearing of the great God, and our saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

XVIII. Read the ten commandments ; Exod. xx. 2—17. Deut. v. 6—21. The sermon on the mount ; Matt. v. vi. vii.

Use the Lord's prayer ; Matt. vi. 9—13. Luke x. i. 2, 3, 4.

X

DEVO.

DEVOTIONS

FOR THE

HOLY COMMUNION.

Before the Office begins.

BLESSED and glorious Lord God, the great creator, preserver, and governor, of all things; my saviour, deliverer, and continual benefactor! I acknowledge, admire, and adore, thy infinite excellencies and perfections: and let all the creatures in heaven and earth say, Amen.

Blessed be God, who hath made me for happiness, by the knowledge, service, and enjoyment of himself! O, that these addresses unto him, may enlarge my veneration of his majesty, encrease my love of him, and make me long earnestly for the most perfect, uninterrupted, and eternal communion with God in heaven! that I may not rest in the means, without obtaining the end; but these religious exercises may have their full effect, for the renovation of my nature, and reformation of my life: that I may become every day more holy, by the practice of holiness in all its instances; and more like unto God, by imitating him in truth, righteousness, and goodness, through Jesus Christ our Lord. Amen.

[Whilst others are communicating.]

A PRAYER OF REPENTANCE.

Which may also be used before, at home.

O Most high God and merciful father! I humble my soul before thee, and remember with shame, and confess with sorrow, that, notwithstanding the goodness of thy commands, in "keeping of which there is great reward;" I have been negligent of, and disobedient to them: notwithstanding thy wrath declared against all unrighteousness and ungodliness of men, I have not so feared thee, as to depart from evil: notwithstanding the gracious offers of reconciliation in Christ Jesus, to all penitent sinners, I have gone on, with an impenitent heart, and in a heinous manner, sinning against thee; and have despised that goodness, which should have led me to repentance.

Frequent acts, and long customs of sin, and a degenerate nature, testify against me, and my own heart condemns me: and these practices are condemned by thee, who art "greater than our hearts, and knowest all things." I have sinned contrary to the admonition of my conscience, and against the conviction of my judgment; presuming to do what thou hast forbidden, and neglecting to do what thou hast commanded.

In the day of my repentance, I have resolved, according to my bounden duty, and thy most wise holy and righteous laws; but in the hour of temptation, I have acted according to my vicious inclinations, foolish lusts, and sinful habits. I have lived contrary to the obligations of a creature, and the profession of a Christian; contrary

to my duty and my hopes; forsaking thee and my own mercies.

I acknowledge, that I am obnoxious to thy wrath, and have provoked thy vengeance; and that thou mightest justly, long ere this, have cut off my life and hope, and have taken away thy mercy from me. Thou mightest have given me over to the horrors of a guilty conscience, or to the wretchedness of a reprobate mind, and have made me miserable in this world, and in the other.

But, O Lord, there is mercy with thee, that thou mayest be feared; and thou desirest not the death, but the conversion of a sinner; and art long suffering, not willing that we should perish, but that we should come to repentance, and be saved.

Let that patience and goodness, which allow us time for the reformation of our lives, and renovation of our spirits, be accompanied with such gracious influence of thy holy spirit, that thine image may be restored in me: that my soul may be in true reconciliation with thy nature and will, and the temper of my spirit conformed to the rule of righteousness: that the fuel of hell, a guilty conscience, and malignity of spirit, may be removed; and a capacity for heaven established, in the love of truth, righteousness, and goodness: that the sense of my sins may be more grievous to me, than of any other evil whatsoever; and the exercise of religion, and practice of holiness, which is our best employment, may be my free choice, and chief delight, and greatest pleasure.

Suffer me not again to provoke thy indignation, by revolting to my former sins, or consenting

ing to any other ; but grant, that, being faithful unto the death, I may be delivered from the wrath to come, and attain the crown of life eternal, for Jesus Christ his sake, our most blessed saviour, and gracious redeemer. Amen.

Short MEDITATIONS and EJACULATIONS.

BEHOLD the lamb of God, which taketh away the sins of the world !

God is in Christ reconciling the world unto himself, not imputing iniquity and sin.

God so loved the world, that he gave his only begotten son, that whosoever believeth in him might not perish, but might have everlasting life.

There is therefore now no condemnation to them, who are in Christ Jesus ; who walk not after the flesh, but after the Spirit.

He that spared not his own son, but delivered him up for us all ; how shall he not with him freely give us all things ?

God sent his own son, in the likeness of sinful flesh ; and by a sacrifice for sin hath condemned sin in the flesh.

He hath made him, who knew no sin, to be a sin-offering for us ; that we might be made the righteousness of God in him.

Behold, what manner of love the father hath bestowed upon us ; that we should be called the sons of God !

And if children, then heirs, heirs of God, and joint heirs with Christ.

For neither death, nor life, nor angels, nor powers, no creature whatsoever, shall be able to separate us from the love of God, which is in Christ Jesus our Lord ! Amen.

§10 DEVOTIONS for the Holy Communion.

A Thanksgiving for JESUS CHRIST and salvation by him.

This may also be used at home before or after.

ALMIGHTY God, the author of our beings, the fountain of our enjoyments, the God of our hope and our salvation! I, thine unworthy creature, and redeemed servant, present my self and my acknowledgments before thee, with a thankful heart for all thy mercies.

But, above all, I adore thy tender mercy and compassion to me and all mankind, in sending thine only son into the world, to redeem us from sin and misery, and to give us the hope, and shew us the way of eternal life! Blessed be the son of God, who came to seek and to save that which was lost! Blessed be that divine love which brought him down from heaven, to visit and recover us, who had forsaken God, and undone our selves! that when we had violated the law, and spoiled the principles of our nature; provoked God, and forfeited our happiness, and plunged our selves in depravation and misery; God should create us again in Christ Jesus unto good works, and call us by him to virtue and glory! Blessed be God, who hath visited and redeemed his people; who hath taken our nature to the greatest nearness unto himself; who hath made this miraculous person Jesus Christ, the habitation of God; the fulness of the Godhead dwelling in him, and united to him by a wonderful incarnation.

I bless and magnify thee, O God, for what Christ hath done and suffered for us; for his life and death, and resurrection, and ascension: and that thou hast made him the head over all things

DEVOTIONS for the Holy Communion. 31

to his church, and the author of eternal salvation to all those who obey him.

Blessed be God, who hath made Jesus Christ the author and pattern of our religion and happiness, and begotten us, by him, to a lively hope; and encouraged us, through him, to come boldly to the throne of grace, with the assurance of dutiful children in a most gracious father; that we may find favour and help, seasonable at all times, and suitable to all our needs. Lord, what is man, that thou shouldest so regard him! that the Son of God should humble himself for our sake, even unto the death upon the cross, that he might exalt us to be the children of God, and heirs of eternal life!

Let the consideration of what Christ hath done for us, and what he is to us, our lord and king, our saviour and judge; influence my whole soul into a compliance with him: that I may submit to his laws, follow his example, confide in his salvation, and provide to give an account of my self at his tribunal. Suffer me never to forget this grace of God, and loving kindness of my Saviour; but let the remembrance of what he hath done and suffered for me, engage my heart to love and serve him for ever. Amen.

At, and after, the Receiving of the Bread.

I Eat this, in remembrance of Christ and his death; and blessed be God, for our religion, and for our salvation by Jesus Christ!

BLESSED be the God and father of our Lord Jesus Christ, who hath made him to be born, and dye, and rise again for us; and exalted him

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to his own right hand, to be a “ prince and saviour, to give repentance and remission of sins !” and blessed be the son of God, “ who was manifested to take away sin, and to destroy the “ works of the devil !” Blessed be God, that the kingdom of heaven is come ; and the most perfect state of religion set up at, and by, the death of our Lord Jesus Christ ! that by the new covenant in his blood, we are obliged to repentance, and assured of pardon ; and have the obedience and holiness of this mortal life encouraged, with the assurance of a resurrection to a happy immortality.

May this kingdom of God and his Christ, come into all the world ; and may Christians adorn the doctrine of God our saviour in all things ! May we all deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearance of the great God, and of our saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And when we shall at the last day meet our blessed Lord, as judge ; whom we have so often commemorated, as our saviour and redeemer ; may we be owned of him, and be with him for ever. Amen.

After the Cup.

I Drink this, in remembrance of Christ and his death ; and blessed be the glorious name of God for ever, for our religion and for our salvation by Jesus Christ,

LORD,

LORD, I am not my own, but bought with a price, even the precious blood of thy dearest son; that I should no longer live unto my self, but unto him that dyed for me; and should glorify God, in my body, and in my spirit, which are God's. I consent to that most gracious covenant, which is established by the blood of Jesus; and renew the dedication of my self, soul and body, to thy service, according to the doctrine, and after the example, of my blessed Saviour.

Blessed be God, that hath discharged the religion of men from the burden of ceremonies, and purged it from superstition and idolatry, by setting up the pure and undefiled religion of Christ. Blessed be the mediator of that new and better covenant, which is established with better promises, and hath brought in everlasting righteousness, and a better hope; by which we draw nigh unto God, with a true heart, and assurance of faith. The doctrine of Christ is the word of eternal life, his laws the transcript of the divine nature; by observance of them, we are changed into the image of God, and made partakers of a divine life and happiness. May his word never depart from my mind, nor his law out of my heart; but, living always under the power of divine truth, may I be made partaker of the divine nature, and become meet for those regions of bliss and glory, where nothing but what bears the image of God can dwell!

Create, O God, and quicken such apprehensions in my soul, as may never dye or decay, but may be in me a continual spring of religious life and motion; that the same mind may be in me,
which

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which was in Christ Jesus, and I may live on earth, as if Christ lived in me; that so I may be qualified for, and assured of living with him for ever, in the nearest approaches unto, and most blessed communion with God; in whose presence is life, and at whose right hand are pleasures for evermore. Amen.

O God, our heavenly father, who hast purchased to thy self an universal Church with the precious blood of thy dear son! mercifully look upon the same, sanctify and rule it with thy holy Spirit; unite the hearts of all Christians in true religion and brotherly love; rescue the religion of Christ and the lives of Christians from those corruptions, which have been any where introduced, by length of time, decay of piety, and by the designs of wicked and unreasonable men. Take away all offences and scandals, divisions and dissensions, tyranny and usurpation over the minds and consciences of men; and restore piety and virtue, peace and charity, and let the gospel of our Lord Jesus Christ run and be glorified, Amen. So come Lord Jesus.

GLORY be to God on high, in earth peace and good will amongst men.

May all envy, and malice, and uncharitableness, cease among those, who call upon the name of our Lord Jesus; and may the peace of God rule in their hearts, to which they are called in one body.

BLESSING

BLESSING, honour, and glory, be unto God,
through Jesus Christ, who hath redeemed by
his blood men of all nations from sin and mis-
ery : and may our sincere celebration of God in
him, here on earth, be compleated in the highest
transports of thanksgiving, praise, and adoration,
in heaven, for ever and ever. Amen.

A SACRAMENTAL HYMN.

O Thou great ruler of the world,
Thy works our wonders raise ;
Thou blessed king of saints, how true
And righteous are thy ways !

All glory, pow'r, and honour, thou
Art worthy to receive ;
For all things by thy pow'r were made,
And by thy pleasure live.

To thee of right, O lamb of God,
Riches and pow'r belong ;
Wisdom and honour, glory, strength,
And ev'ry praising song.

Thou as our sacrifice wast slain ;
And by thy precious blood,
From every tongue and nation, hast
Redeem'd us unto God.

Blessing and honour, glory, pow'r,
By all in earth and heav'n ;
To him that sits upon the throne,
And to the lamb be giv'n.

T H E

THE
DANGEROUS IMPOSTURE
OF
QUAKERISM,

REPRESENTED

In two LETTERS to a FRIEND.

The SECOND EDITION.

ALSO

A

BRIEF DISCOURSE

CONCERNING

The true NATURE and pernicious CONSEQUENCES

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In two LETTERS to a FRIEND.

SIR,

HAVING lately read George Fox's journal, I send you the observations I made concerning The Dangerous Imposture of Quakerism: and that which I am to acquaint you with upon this subject, may be divided into what relates to its real author and doctrine, or to its pretended original and proof.

I. The real author of this imposture was George Fox; and it is worth our taking notice of, what his true character was. He was, when he began to publish his doctrine, a young man, who had a religious education, and, in the nineteenth and twentieth years of his age, was exercised with strong temptations to despair, and was under great troubles and disorders of mind on that account, such as could not be removed by those ministers that he had recourse unto.

Upon this, he betook himself to retirement and solitude, night and day, to much fasting, reservedness, and melancholy; and, estranging himself

self from society, went alone into solitary places with his bible, and his own thoughts.

By degrees, he imagined that God made known his will to him ; and " opened to him," as his phrase is, that " the light of Christ within man," was to be his instructor and guide in matters of religion. And, through this imagination, he sometimes gained comfort and joy ; and by degrees arrived at extreme presumption and confidence.

When he affirmed, that Christ was in him, he did not mean that the man Jesus of Nazareth was in him ; but that the same divinity that is called the Word and the Light, John i. 1---7---13. which was in Jesus of Nazareth, was also, tho' not in the same measure, in George Fox. But the Word and the Light is the same divinity, as all orthodox Christians mean by the second person in the blessed Trinity, 1 John v. 7. His fundamental doctrine then was this ; that the second person in the blessed Trinity dwells, as truly, in every quaker, though not as much as he did in Jesus of Nazareth. But although the third person in the Trinity, viz. the Holy Ghost, dwells in other men ; yet the Word or Son, i. e. the second person in the Trinity, never did dwell in any man, but in the man Jesus of Nazareth only, who was the Christ of God, as in him the Word was made flesh, John i. 14. or the Son of God was incarnate, and who is over all, God blessed for ever. Rom. ix. 5.

But, for George Fox to affirm, that Christ was in him, is an excess of error and profaneness, such as no sober Christian, who knows, that by this his blessed saviour is distinguished from, and ex-
alted

alted above the highest angels, can endure to hear without the utmost abhorrence and abomination.

This is the fundamental error and prodigious delusion that the author of quakerism entertained and set up in the world; and this his followers defend and maintain to this day.

Then he communicated his notions to others, and at their convincement, as he speaks, great horror and trembling fell upon them; infomuch, that some of the company affirmed, that not only the persons, but also the church itself, in which they sometimes were, did shake, and they were afraid it should fall upon their heads.

The extravagancy of the discourses and actions of this person, is manifest in his life. Upon the consideration of which, together with the preternatural effects his addresses had upon his converts, I made these questions, 1. Whether there were fuller evidence that Oliver's porter in Bedlam was a madman, than that George Fox was so? And 2. Whether, setting aside the testimony of the evangelists, who say that demoniacs were brought to our Saviour to be cured; it be more manifest from their words and actions, that those persons were possessed with the devil, than that George Fox, and other primitive quakers, were such possessed persons?

Now, every one knows, that a quaker receives the absurd doctrines, and imitates the melancholy behaviour of George Fox, who was the real author and the original pattern of this religious madness.

II. The doctrines of quakerism may be distinguished into what is pernicious, and what is trifling.

First, The pernicious doctrines of quakerism are so, with respect to human society, and to Christian religion.

1. The doctrines of quakerism, which are pernicious to human society are these;

Y

(1.) The

(1.) The denying the lawfulness of an oath, even in courts of judicature: an oath being the highest assurance one man can give another of his veracity; and the cases in which an oath is demanded, being such, wherein the highest assurance is reasonable, because the estates and lives of men are in question. But this doctrine of quakerism destroys this security; under pretence, that every oath is a gross sin.

(2.) The denying outward respect of persons, such as putting off the hat in the presence of superiors is among us, weakens the reverence that the greatest part of men ought to have towards those in authority; which reverence cannot, according to the opinion of all nations, otherwise be preserved in the vulgar, than by visible marks of distinction and distance. But, such formalities requisite to government, the quakers deny, under pretence that it is their necessary duty so to do; and that they have received a greater honour from God, than this which their superiors require from them.

(3.) The denying the lawfulness of fighting, or the use of the carnal weapon, for private or public necessary defence, is a doctrine which, so far as it is received, weakens a nation, and renders the protection of right impossible, against those who shall by open war, or private violence, invade it. And did not the quakers receive protection through the labours, and sufferings, and blood of others, they would soon be made sensible, when too late, of the pernicious nature of this error.

These doctrines of the quakers are pernicious to human society; and therefore ought not to be received, or encouraged by any who love their rights, their liberty, and their country.

2. Besides these, there are other errors pernicious to the Christian religion; and they are such as these:

(1.) The denying the use of the two sacraments, baptism and the Lord's Supper, by which Christians are distinguished from infidels, and obliged to live according to the holy laws of their religion. The son of God judged it expedient to establish these sensible rites for religious purposes, to be used by men who must live by sense; but the quakers deny the obligation, use, and benefit of them.

(2.) Another doctrine pernicious to Christian religion, is, the denying and vilifying a learned ministry as unnecessary and unlawful; whereas it is not possible rightly to understand the doctrine of God delivered in the language of men, without that learning which is necessary to the understanding of that language; and such necessary learning is very much more than an unlearned man, such as George Fox was, can be aware of. Add to this, in order to the subverting of a learned ministry, their forbidding the payment of tythes, as if so doing were denying of Christ. By this means, they rob the ministers of that maintenance which the laws of the land have provided for those who spend their whole time in the study and teaching of religion; calling such learned and godly ministers of Christ, by the opprobrious name of hirelings: though Christ himself said, Luke vii. 10. "The labourer is worthy of his hire;" and though the laws of England give every incumbent as good a title to his tythes, as any landlord hath to his rent, or to his estate.

(3.) Again, the quakers deny the sufficiency of the holy scriptures, and pretend that no man can understand them, unless he hath the same spirit by which the doctrine of the scriptures was given

forth. Nor will they, that I can find, allow any one to be in that spirit which is necessary to the understanding of the scriptures, who is not a quaker. This is to affirm, that God has so spoken in the scriptures, which contain his revelation, as no man can, without a repeated revelation, understand what he has spoken in them; and that the quakers only have this privilege. This doctrine is manifestly pernicious to the Christian religion, whereby arbitrary enthusiasm is set up for the interpreter of the written word of God, and rule of religion.

And now I appeal to any reasonable man, whether the doctrines aforesaid be not pernicious to human society, and to Christian religion? I appeal to George Fox's journal, whether these be not doctrines of quakerism?

Secondly, Besides these pernicious doctrines, there are others which are trifling; such as these,

1. Their making it a kind of religious duty, to say thou, and thee, to a single person, and pretending it unlawful to say, you, to such an one; which, at worst, were but an impropriety of speech. But if custom be the only rule of language, as certainly it is; then is you, in conversation, good and lawful English when used to a single person, or to many; though thou be only the singular number, and ye be only the plural; whereas you is both singular and plural. But to make religion of this, is trifling.

2. Again, to adhere religiously to the particular English words, yea and nay, is another weakness, when yes, and no, are as good English, and more commonly used.

To these doctrines which are trifling, we may add,

1. Their peculiar custom of marriages and burials: their unreasonable opposition to the form and

and manner of solemnization of marriage, established by law, as a distinguishing separation from other Christians, who universally, on such occasions, have the solemn prayers and benediction of the ministers of Christ; their refusing to bury their dead in any place but by themselves, as if they would extend the marks of their religious delusion beyond their lives.

2. Their refusing to wear lace and light colours, as undoubted marks of pride in the world's children, i. e. other Christians; and at the same time to allow of flowered silks, and richer velvet, in friends, i. e. quakers, though of mean condition; is more truly the part of shameless impudence, than of Christian gravity. And the green apron is almost as singular, as the reason I am told has been given for it, viz. that Adam and Eve wore green aprons. By these doctrines and customs, the quakers are distinguished; and of these doctrines George Fox was the author.

III. The pretended original of these doctrines George said was divine, and that God opened these things to him, by the word of the Lord that came unto him; and that God sent him to teach these doctrines, the fundamentals of which are, that the light of Christ is that which every man ought to be taught by; and that, so far as men are not enlightened by this, the scripture is a dead letter unto them. He that can believe such a man as George Fox, who never had any learned education, nor had lived long enough for such an education, when he began to entertain and publish these opinions; who by the disorders of temptation, and near approaches to despair, wanted the true and free use of his reason, and accordingly discoursed more like a religious madman, than a prophet or apostle; who had no other teacher of this doctrine, but his

own disturbed imagination, as is evident, by the folly and confusion of all his discourses : I say he, who can believe such a man as this to be taught of God, meerly because he says it, one would think, had as little use of reason, as George had when he became the first quaker. No sensible man can relish such discourses as those of George Fox, in which he uses the holy scriptures as a phrase book, and, in a sense never designed by those words, delivers his own doctrines ; unless he lays aside the use of reason in matters of religion : without the use of which, it is impossible there should be any such thing as religion among men. But this may be excused in a quaker, whose religion indeed is but the spectre of religion murdered by ignorance and enthusiasm.

I confess I have so much regard to sense and reason, and so honourable a persuasion of God and his wisdom, that there is no proof sufficient to convince me, that God spake by such a man as this. But,

IV. There is proof which he pretends to, and that no less than, 1. Voices ; and 2. Visions ; and 3. Prophecy ; and 4. Miracles ; and 5. Discerning of spirits ; and 6. The knowledge of nature, and the whole creation ; and 7. Being in the same state that Adam was before the fall : which are more than ever any prophet or apostle attained to.

To which add, for a colour, the sufferings of George Fox, which I confess were very great, as he says ; but they manifest nothing, excepting the obstinate folly, and insolent provocation, of him that suffered ; and sometimes the vices and passions of those by whom he suffered : and, 2. The judgments which, he says, beset the enemies of him and his doctrine. Some of these pretences

prove nothing; and others of them need be proved themselves.

And now, I desire, if any doubt the truth of what I have said, that they would read George Fox's journal, as I have done, and see if what I affirm of him, and his doctrine, be not found there. I think no man can expose this sect so much as George Fox's journal exposeth it: and, therefore, because I believe quakerism to be a dangerous and wicked imposture, I desire men would read the history of its author. And let not any who call themselves friends, count me their enemy, for really I am not such, but do heartily pity them as religious madmen; and never did them any harm, and am resolved I never will.

I would expostulate with them, out of compassion to their souls, but that they seem so desperately conceited and prejudiced, that it must be in vain. God grant them the true light of religious knowledge and wisdom, that they may see the error of their way, and be converted to the acknowledgment of the truth as it is in Jesus.

And as for those who are not yet of this persuasion, but think favourably of it; I exhort them, in the fear of God, 1. Never to part with the use of their reason in the study of religion, where there is the best exercise, and the greatest need of it. And 2. Never to think, that what God has revealed, or made known in, and by, the scriptures of truth, cannot be understood, or cannot be known, without a repeated revelation; i. e. unless it be made known again. We are sure there is no such revelation now, and that all pretences to it, such as George Fox made, are imposture. The good God deliver his Church from this, and from all other impostures, and make men thoroughly sensible,

fible, that to ascribe their own wild and foolish imaginations to the spirit of God, has in it the nature of blasphemy.

I am

Your friend

and servant.

A

A N S W E R

TO A

P A M P H L E T,

Entituled,

The FOLLY of a LIBELLER, &c.

By the AUTHOR of

The Dangerous Imposture of QUAKERISM,

In a Second LETTER to a FRIEND.

S I R,

IT is too manifest, by George Fox's journal, that he wanted religious knowledge and a sound mind: and it was no disparagement to those ministers he consulted, that they could not give him satisfaction and keep him from error. Had they wanted skill or care to instruct those persons which belonged to their charge, this had been their shame; and so it ever will be. But, when great devotion, and obstinate ignorance, which either proceeds from spiritual pride or is in conjunction with it, shall hinder any from receiving that instruction and establishment, which their ministers are as certainly qualified to give, as it is certain these men need; this ought not to be made a direct accusation against those ministers, because it would be a false one.

one. Nor ought it to be made the occasion of insinuating *, concerning many of the ministers of the Church of England, at this day, that they are insufficient; because none can be insufficient in the account of those, who deny the necessity of learning in any, and who affirm that every man is taught of God within him. What work one, who is ignorant, devout, and crazed, would make, alone, in a hollow-tree †, with such a book as the bible, cannot easily be imagined before-hand: but what work George Fox did make, we know by the event, and by the sect of quakers which sprung from him. It is no crime to take a bible with one, into a wood ‡; nor is it a crime to take a sword too; but we see, by this example, that it is as dangerous trusting a mad-man alone, with the one, as with the other.

For proof, that George Fox was such a person, I appeal to the history of his life, who, upon that account, deserved nothing but pity. But those who take up their doctrine of religion from such an one, had need think well, what they do; especially, when George Fox, and his first followers, had more of the character, which the gospel gives of the demoniacs, than of that, which it gives of the disciples of Christ. So contrary were those who were taught by Christ without them, to those, who pretend to be taught by Christ within them.

God be merciful to men of great devotion and of little judgment, and keep them humble and modest, honest and teachable. Whatever any adversary may think §, it was a tender sense of such men's danger, which put me at first upon considering, what might be the reason of their becom-

* Journal, page 4. † Journal, page 7. ‡ Page 4.

§ Page 12.

ing quakers; and for that end, and for no worse end than that, I read George Fox's journal. I do not think that all professed quakers are men of small parts and great ignorance; but those of them, who are such, I suppose to be sincere in their pretences: and it was concerning them that I enquired. It was for warning to such, that I took a view of the original of quakers, and by that small paper, called, *The dangerous imposture of quakerism*, recommended the reading of George Fox's journal as an antidote against quakerism. Without some such warning, an ignorant man might have relished his cant, and have been tempted to receive his errors: but, such warning, a knowing and judicious Christian needed not; the journal itself, being to him a sufficient antidote against what it teaches. The same reasons which induced me to write the first letter, have prevailed with me to write this second; and so explain and pursue the intention of the former, by answering what R. A. hath published against it. Having therefore observed, that R. A's book does contain,

I. A charge against me, dispersed throughout the whole discourse: and,

II. A defence of quakerism, and of George Fox, according to the method of my other paper: I shall consider both. And,

I. The charge he makes against me, is, his accusing me of great

1. Faults: and,
2. Defects.

1. The great faults he charges me with, are ignorance and folly, dissingenuity and falshood, pride and defamation, envy and malice, prophaneness and blasphemy; and that for libelling quakerism, and George Fox in that paper, or libel, called, *The dangerous imposture of quakerism*.

In

In answer to which reproaches, I shall say no more than this, let any indifferent man read The dangerous imposture of quakerism, and compare it with the journal of George Fox, and judge whether the author of that paper deserved such a censure, for writing it.

2. The great defect he charges me with, is, that I have given no proof of the representation I made of the original of quakerism, out of George Fox; having not quoted any one passage out of the journal, which consists of above six hundred pages in folio.

To this I answer, that my manifest design in that paper being to give an account of quakerism, from the history of the first quaker, I made a synopsis or abridgment of George Fox's journal; and, the whole journal is proof of what I affirmed. If 1. I had brought all the proof of this, I must have transcribed the whole journal; and 2. no man can open the journal, in any place, but he will find proof of something that I have said. I did also, 3. in that paper, appeal unto the journal, concerning the truth of what I said; so that this charge of want of proof, is groundless.

The charge against me is dispersed throughout the whole book. The defence of quakerism, and of George Fox, is distinguished according to the method of the paper R. A. writes against: and,

II. The defence which R. A. makes of quakerism, and of George Fox, is this; that the quakers teach no other doctrine, than what Christ and his apostles taught: and therefore to charge quakerism with imposture, or any other ill, is to charge Christ and his apostles. This he proves by quotations out of scripture, and by affirmations of his own, applying those quotations to the quakers doctrine,

doctrine, and in the quakers way; i. e. as we may apply phrases picked out of any book to any subject.

To this therefore, I answer, in general, that it will be manifest to any one, who reads those passages of scripture with the context, and understands what he reads, that the meaning of those words in the bible, is nothing at all to the purpose, for which they are quoted by R. A. But, in such manner enthusiasts are wont to abuse the holy scriptures, canting in phrases borrowed from thence. And, if this be admitted for proof, any doctrine may be proved by such quotations, out of any book.

This is evident by what R. A. says out of the holy scriptures, in defence of the fundamental error of quakerism*; and by what he says in defence of the particular errors of quakerism†, i. e. against the first and second parts of the paper he opposes.

First, The fundamental error of quakerism, is concerning the light within them. By the light they mean the same, that we do, by the *λογος* or the second person in the blessed Trinity, or the divinity of the son; which they think is in every man, for kind, though not for measure, as it was in Jesus of Nazareth. But, as this is their fundamental error, that the second person in the blessed Trinity is in them, so there is not one of those places which R. A. brings to prove the light within them‡, which does any more prove that Christ the light is in them, than if those expressions were used concerning the sun, it would be affirmed, that the body of the sun was in every man's head. "God commanded the light to shine out of darkness, &c. "I am the light of the world, &c. While ye have "the light, &c." Though the sun gives light to men, yet such expressions would not import that

* Pages 4, 5, 6.

† Pages 7.—10.

‡ Page 5.

the sun, which gives that light, is in men. And so Christ, though he gives spiritual light, i. e. religious instruction, to men, yet is he not properly in them. It is only the light, i. e. the information and instruction, he gives, that is in men, when it is received by them, from without them; viz. from the holy scriptures. So that notwithstanding what R. A. says, or what any others have said, the pretence of Christ the light and word, i. e. the second person in the blessed trinity, being in men, is an error; and this is granted fundamental among the quakers*.

Secondly, The particular errors of quakerism, are of that nature, which I affirmed them to be. For 1. as to those errors which are pernicious to human society; it is evident,

(1.) That he who denies to make oath, denies the assurance which an oath contains; this is manifest: and, that the want of such an assurance, in great cases, is hurtful to society, is no less manifest. Also, that it is an error to hold every oath unlawful, is abundantly proved by those who have written upon that subject †, by whom those passages in St. Matth. v. 34. and St. Jam. v. 12. alleged to the contrary, are so fully answered, that they need not be answered again.

(2.) The same is manifest concerning denying the outward signs of reverence to superiors, and treating the greatest men as masters do their servants and boys, calling them by their christian names: and also

(3.) Concerning refusing to fight; viz. that governors lose so much of that distinction and distance, which are useful to the maintaining their authority, by the one; and so much of the strength of their

* Page 6. † Vid. Abp. TILLOTSON's Sermon on Heb. vi. 16.

people, which is necessary for the public safety and defence, by the other.

Against this, it is in vain to talk of inward honour, and of hopes that all wars and violence will, in time, cease: for, so long as force is used, and cannot be repelled but by force; so long as inward reverence of government is in most men preserved very much, if not chiefly, by that distinction and distance which outward signs of reverence make; these opinions and practices to the contrary, will be injurious to government and to human society.

2. The errors said to be contrary and pernicious to Christian religion, are really so. For,

(1.) As Christ has * made the "eating of bread" and drinking of wine in remembrance of him," necessary by his command; so it is directly contrary to the quakers declaring it unnecessary in their doctrine. Nor can the allowing of the inward acts of the mind, excuse the neglecting of the outward acts of the body, in eating and drinking. Again,

(2.) So far as learning is useful to religion; so far as the knowledge of languages and of philosophy; so far as the knowledge of the idioms of speech, of the customs of people, of the history of time relating to the bible, is useful to the right understanding of it: so far the decrying such learning, and the unjust denying the legal maintenance of those who should be at leisure to gain it, is prejudicial to Christianity. And

(3.) It is to no purpose to speak of inspiration, and revelation, and light within, when there is no proof of it; or to speak of understanding the bible, without such learning and judgment as are necessary thereunto. And when the scriptures are understood, by such helps as are necessary for the un-

* Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

derstanding of them, there is no need or use of a repeated revelation from within to teach that, which is learned already from the records of an ancient standing revelation without us.

Thirdly, The trifling errors and practices of the quakers, as to the peculiar manner of their speech, clothing, behaviour, marriages and burials, by the religious observance of which they are distinguished; they ought to be ashamed of, as childish. But they insist upon them as Christian duties, and therefore I took notice of them; forbearing to say all which I knew to be true concerning their rich attire, and even concerning the green apron, as not intending to expose them that are concerned. It is indeed trifling without just cause to take notice of trifles; but where trifles are made duties of religion, religion is misrepresented thereby as a trifling thing.

I must add, that I never called George Fox an impostor, as R. A. insinuates *, because he wanted age and learning: but I called quakerism an imposture, because 1. It is a false representation of religion; and 2. because this is grounded on a false pretence to revelation. This is manifest from the 3d and 4th parts of my former paper, the truth of which any one may be convinced of, by reading George Fox's journal. And this R. A. does not deny †; but in the second and third quotations out of the journal, made to another purpose, does unawares prove. R. A's purpose was, by those quotations, to prove that George Fox was a man of a sound mind; which, whether they do prove or no, let any one who is such a man judge. But those quotations prove, that George Fox pretended to revelations, and heard voices. Yet 1. there is

* Page 11.

† Page 12.

no real proof of his pretended revelations : and 2. the quakers doctrine is such, as cannot possibly be the matter of revelation, unless the excess of folly can proceed from infinite wisdom.

To draw towards a conclusion. Sincere love to mens persons may very well consist with the greatest hatred of their gross errors, especially if their errors be such, as subvert all revealed religion ; and I am persuaded the errors of the quakers do so. I may therefore be without any ill-will to the quakers persons, though I condemn their doctrines and practices ; and I know I am upright in professing my compassion towards them. To affirm that George Fox is not of a sound mind, is no more malice, than to affirm it of some in Bedlam. But, let R. A. consider whether his professing love and good will to all men, be well consistent with his charging me with insincerity *. I know my own mind and intention better than he can know it, and I tell him, that I am sincere ; and that if he or any other shall revile me, as much as William Penn did Mr. C—— and all the clergy, in his Guide Mistaken, I will not revile again ; for so I have been taught by Christ without me. I do really pity all those who are deceived, and who are sincere in professing themselves quakers ; and it is with unfeigned compassion, that I observe them to be under such strong delusions, that they cannot distinguish darkness from light.

△ The good God give them a right use of their reason, and make them willing to be directed by the light of Christ without them. And now, sir, if after this, any friend of quakerism will reply to what I have written, he may do it, without any danger of being replied to again by me. For,

* Vid. 1 Cor. xiii. 7.

not to give you the trouble of any more letters upon this subject, I do again, and for the last time, appeal to George Fox's Journal as my witness, and do make the reader my judge, as I did at the first; and so I leave him, to judge righteous judgment, for his own sake, rather than for mine.

Your friend and servant,

A BRIEF
DISCOURSE
Concerning the
TRUE NATURE
AND
PERNICIOUS CONSEQUENCES
OF
CANTING
ABOUT
RELIGION.

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TRUE religion is obedience to the law of God, according to such measures, and upon such principles, as God has by nature and revelation made known unto men. And as the doctrine of true religion is perfectly agreeable to the reason of things, to the nature of God and men; so the discourses about religion, which are most rational, are most religious. But there is a sort of discourse about religion, which has nothing of reason, and very little of sense in it, by which the institution of religion is disparaged, and the design of it is subverted; and this is that which we call enthusiastic cant.

I. My intention is to discover the true nature, and

II. The pernicious consequences, of this canting about religion.

I. The true nature of canting about religion may be understood thus: all that is represented in the holy scriptures, the record of true religion, as said or done by God, or by any other with his approbation, is either for the promoting of virtue and holiness, or for the reformation of sin and vice.

That which is said or done for this purpose, is of great extent and compass, and not only the things, but the forms of speech concerning them, are next to innumerable.

Now that man who makes a rational and wise discourse about religion, according to the scriptures, must explain the nature of each sin, or duty, and must explain the force of each consideration and argument which is made use of, to persuade men to virtue and holiness, and to dissuade them from vice and wickedness. And the variety of forms of speech, used in the bible, will afford large matter for illustration in these discourses.

But, those who pretend to enthusiasm, and make use of cant in religion, do put some other subject, in the room of virtue and holiness, of vice and sin; and then enlarge themselves, in the application and accommodation of what is in scripture, to that new subject: and that subject of cant is a pretended something of which the discourses has no notion at all, or, at least, no notion that is clear and distinct.

This enthusiasm and canting about religion, are not peculiar to our age and nation, but have been too common in other places and times; so that we may distinguish,

First, The ancient; and,

Secondly, The modern cant and enthusiasm.

First, Of the ancient cant we have a remarkable example, in the account which Irenæus gives of the Valentiniæ heretics, and their thirty *Æcones*: who also informs us concerning the art as well as the subject of their cant *. He tells us, they applied the parables of our saviour, the discourses of the prophets, and the sayings of the apostles, to quite other purposes, than they who first used, ever intended them; and this those heretics did, by

* Lib. i. cap. i.

changing and transposing the passages of scripture, till the words bore the sense they imposed upon them.

This Irenæus compares to the practice of one, who should dissolve the comely picture of a king, made in bugle-work, and out of the same strings of bugles, should frame the picture of an ill-favoured dog or fox; and, after such a change, should pretend this new shape is the original picture of the king which the artist made, and should impose that belief upon the ignorant and foolish. After the same manner did the Valentinians deliver their fables and errors, in the words, and phrases, and parables, of scripture.

This artifice, as he again says *, is like theirs, who should take any subject that occurs, and describe it in verses borrowed out of Homer; and should pretend that this is part of a poem of his: as he gives example in one, who represented Hercules as sent by Eurystheus unto Cerberus, in such verses as he there sets down, out of the Iliad and Odyssey.

We have a fuller instance of this in Alexander Ross's Virgilius Evangelizans; or, The History of our Lord Jesus Christ, described in the words and verses of Virgil. By the same kind of application, that Ross made Virgil an Evangelist; George Fox, and others, have made St. Paul and the rest of the writers of the New Testament quakers. And, by the same art, any one author may be made to deliver the doctrine of another: Aristotle's philosophy may be taught in the words of Moses, and the religion of the Jews may be represented in the words of Aristotle.

But this is so gross and notorious an abuse of scripture, as no serious Christian can judge excusa-

* Page 36.

able, or tolerable. Such was the ancient enthusiasm and cant of the Valentinians, and other heretics. There is also,

Secondly, The modern enthusiasm and cant, which is either,

1. Popish : Or,

2. Protestant.

1. The popish cant is found among their mystical divines ; for which they have pretended revelation, and upon which they have founded several of their orders *.

Some of these enthusiasms, and cantings, have been thought inconsistent with, and dangerous to, the interest and superstition of the church of Rome ; and the authors of them have been condemned, if not also persecuted, as Molino and the archbishop of Cambray of late. Others have been judged consistent with, and useful to the designs and pretences of the church of Rome, and they have been allowed and encouraged ; as Sales, Thomas à Kempis, and others.

If these enthusiasts set up their enthusiasm and cant, in the stead of established religion, or in prejudice to it, they must be suppressed ; but if they set it up in conjunction with popery, and subservient to it, they may be permitted.

What is enthusiasm in notion is cant in discourse ; and some are universal, and others only partial in these. Those who are universal in their enthusiasm and cant, as Molino and Cambray seem inclined to be, must be judged dangerous, if not fatal to superstition, as being intirely in the contrary extreme. But, those who have only a mixture of enthusiasm and cant, as Sales and Thomas à Kem-

* Bishop STILLINGFLEET's fanaticism of the Roman Church, chap. iv.

pis, may be thought friendly to superstition, as having united the extremes.

2. The protestant enthusiasm and cant among us, is either that,

(1.) Of the schismatics, who separate from the church of England: or,

(2.) Of some particular persons, who continue in the communion of it.

(1.) The enthusiasm and cant of schismatics is diverse, and may be thus distinguished :

1. There are some, who make the subject of their cant so extremely loose and general, as not to fix or explain their terms; and of this sort, are the discourses of Christopher Cob of Ely, of which I shall give you this specimen * : “ He submits to be betrayed into the hands of sinners. They are a multitude into whose hands he is betrayed; this flatterer and smooth mouthed betrayer, this Judas that comes with a kiss, and salutes, hail master ! a great multitude is at his heels, he brings a whole troop after him. O that you could read the thing in yourselves, in the work upon your own souls; for there is all this to be fulfilled, if you go in the same way with Christ, and tread in his steps.

— And now this you shall find true, that wherever this Judas, that betrays the soul, gets in; when, by his counsel, or wisdom, or flatterings, and fair promises, that cursed betrayer gets in his foot, and deceives the soul with a kiss, then he lets in a multitude of enemies against us; then comes in the swarmings of wickedness, they compassed me about like bees, says David; then comes in all the floods of ungodliness, and makes the soul afraid; then all the foundations of the great deep are broken up, and come with violence, ready to sweep away all before them; then the sea brings forth abun-

* Page 350. on Matt. xxvi. 42.

dantly

dantly all manner of creeping things; then a night presently overtakes the soul, and all the beasts of the forest creep forth, strange monsters and things we never saw before, mire and dirt and strange wickedness appear."— This Cob, and those men which adhered to him, seem to aim at nothing, but such a kind of seriousness and strictness, as they were distinguished by, without adding any peculiar opinion of their own, and almost, without minding any particular opinion concerning any doctrine of Christianity.

2. Others seem to make the subject of their cant certain and determinate by their words, though those words are not understood, and cannot be explained by them; nor do they attempt, at least in their public preachments, to explain them, but they keep the particular subject, such as it is, in their thoughts, and enthusiastically expect direction, in their discourses about religion, immediately from God. Thus it is, first, with the quakers, who make the subject of their cant to be the light within them, Christ in them, Christ come in the spirit, &c.; but they neither do, nor can explain what they mean, by Christ, and the light in them, in particular; but mean only, in general, immediate revelation from God. And these quakers apply and accommodate all the good that is said in scripture, to this light within them, and all the ill that is said, to the contrary darkness.

To this also they add, some pernicious, and other foolish doctrines, by which they are distinguished from other men *. An example of their cant follows: "O ye high ones, which spread yourselves, appear fair, tall, and strong, you know not God, nor yourselves to be oaks: O ye tall cedars, ye

* v. George Fox's journal, and William Penn's journal.

know not yourselves to be so: the Lord is sent, to look for fruit in his vineyard, among you: it is full of wild olives, and your wild grapes, that many are drunk with the juice of the wild grapes; and so the vineyard is full of briars and thorns, that the lambs and sheep cannot pass; but they are entangled among the briars and thorns; and the land is as a wilderness, that part full of serpents, and the earth is overgrown with weeds and nettles, that there is no feeding for the lambs, till the earth be dressed and overturned*.

“The word of the Lord to all the fruitless trees: ye dry trees, ye oaks, ye tall cedars, ye fat bulls of Basan, ye thorns, ye briars, ye wild asses which snuff up your noses in the top of the mountains, and the forests; ye high-way-ground, ye stony-ground, ye goats, ye wolves, ye dogs, ye swine, ye serpents, ye vulturous ones, ye beasts, ye lions, ye strong horses neighing up and down, walking after your lusts: this is not railing, this is the scripture language, own your names, every one in their place; with the light ye are all seen, and your names come to be known, so every one bears your name, according to these natures; ye are them that cumber the ground, ye are them that are not of the light, ye are them that are to be condemned with the light, ye that are unjust, ye cumber the ground†.”

When the oath of abjuration was imposed, there was a declaration put out against popery, and all popish points, by ten quakers, George Fox, Francis Howgill, Edward Burrows, &c. in which are these words, “And if you do love the light, which comes from Christ, it will lead you to the church, which is in God, 1 Thes. i. 1. and bring you to

* The viols of the wrath of God by him who is called George Fox, 1655, p. 3. † Page 9. Viols, &c.

testify against the world, that the works thereof are evil, and will let you see, that the whole world lies in wickedness; and will let you see that the scriptures, which were declared from the light, and life, they that was in it, was in unity, and all the sects that are amongst them, that have the good words, and lives in their meanings and thinkings; and strife, contention, persecution, and be such that hate the light, whose deeds be evil; which Christ testified against, which be strangers from the life of God and Christ Jesus, the covenant of promise; and so all such as are with the light comprehended, seen, fathomed, judged and condemned."

At the end of which declaration there are several questions, to all the priests in England, &c. The 31st question is, "Whether all that a man sees visibly, with a natural eye, is not natural, in the natural knowledge; and whether in this state, the religion which is not pure, doth stand the wisdom and knowledge, which differs not from the beasts of the field? yea or nay?"

3. There have been those who have made another subject of cant, which they call, the first and second life: meaning by the former, that something which is bad, and to be turned from; and by the latter, that something which is good, and to be turned to. And have made a like use, and a like interpretation of scripture, as the quakers do, and have expounded the precepts of moral duties so, as to run them into unintelligible obscurity, by the subject of their cant; particularly I remember, that the duty of the wife towards the husband is represented as the submission of the first life unto the second.

These,

These, and such like sorts of protestant cant, there are among those, who separate from the church of England.

(2.) Of those that abide in the communion of the church, there are here and there some persons who affect enthusiasm and canting, at least in certain particulars, though there be no provision made of such stuff, nor the least countenance given to it, by the church itself, or the learned and godly ministers thereof: but these persons are forced to accommodate themselves from the Romanists, or from the dissenters, according as they incline. Such is the nature of canting about religion, in scripture phrase; and the doctrine is so far from being the wisdom of God, that it is the folly of men. The enthusiast divests the expressions of scripture, of their original sense; and puts none upon them that is either rational or intelligible. He gives several turns to a notion supposed, but not explained, or understood; and mixes his own passions with those turns of speech: but there is no wise instruction which the discourse affords, the effect of it being only sacred amusement and horror. This effect meer darkness and noise will produce, when nothing else is seen or known. This canting, therefore, is discourse without the benefit of discourse; which should convey knowledge from one man to another.

Any man, as it pleases him, may set up a new subject of cant, and may proceed in it, as these enthusiasts have done; either with gross ignorance, as George Fox, or with artificial design, as William Penn has done, which is manifest by their journals. For instance, he may take, for the subject of his cant, either enmity and reconciliation,
or

or the old and the new creature; or defilement and purification, or death and resurrection, or sleeping and waking, or flesh and spirit. Let us take death and resurrection, and make that the subject of the cant following: "I am sent by the spirit of life to speak unto the dead; with such dead, I must live; to such dead, I must preach life; for the dead must live, and from me life must go forth, to quicken those that have no life, but are dead. Hear the voice of life, O ye dead, O ye dry bones, O ye graves! breath ye winds, blow, blow life into the dead bones, that they may live, and hear the voice of life. How few are there in these dead times that are alive? How is the whole earth, every nation, every town, every house a sepulchre, a charnel-house, a grave full of bones, of rottenness, of filthiness, of stench! Wo, wo unto the world, because of death. Stir up your selves, ye that are alive, unless ye be dead; cry aloud, speak out, in the name of life command the dead to live; pity the dust of death, break open the doors of the grave, say, come forth, come forth ye dead. Time was, when thou wert dead, when thou wert dust, when thou wert ashes, when thou wert buried, laid in darkness; thy head laid full low, trod upon, forgotten; but some one that had life, was sent by the spirit of life, to bid thee live, and never left calling upon thee, crying, weeping, groaning over thee, till thy life returned, thy eyes were opened, thy fetters were broken; thou didst stand upon thy feet, and walk, and leap and cry out, and join thy self unto the living: be thou a quickener to others, mourn over those that are in the same condition, that thou wast in; frequent the spiritual church-yards; lift up thy lamentation over the graves; let the dead hear thy voice, and live."

I think this cant is childish and silly enough; but if any one thinks otherwise, it is not hard to make what may be more agreeable. Hitherto we have seen the true nature of canting about religion. I am,

II. To shew the pernicious consequences of such talking about religion, where the notion is enthusiasm, and the discourse is cant: and, the pernicious consequences, are,

First, That it subverts the credit of religion among those who do not relish that cant: and,

Secondly, It hinders the efficacy of religion, among those who do relish it.

First, This enthusiastic canting about religion subverts the credit of it among those who do not relish such canting. For,

1. It exposes religion to the scorn of those who are atheistical and profane: and,

2. It disparages religion, in the opinion of those, who are rational and judicious.

1. This enthusiastic canting about religion exposes it to the scorn of those, who are atheistical and profane. Every one that has the use of reason, and tolerable sagacity, sees plainly, that this canting is childish and silly; and to represent religion, in that manner, and in that manner only, or chiefly, as most religious, is in effect to burlesque it. There is nothing so ridiculous as folly; and cant represents religion under the most foolish appearance. So that, when the irreligious find religion tendered to them, under that contemptible character, they think there is just matter of scorn, in that representation; and will fix that reproach upon religion itself, which is due only to this misrepresentation of it. The canting discourser justifies the laughing at his discourses; and no wise man can condemn the ridiculing that which is ridiculous. This gives advantage

vantage to the atheistical and profane, who will deride the wisdom of religion when it is disguised under the folly of enthusiasm and cant. So that the religion of Christ is blasphemed by the infidel and irreligious, through the extravagancies of those that affect a sacred cant in their discourses about religion.

2. Enthusiastic canting about religion disparages it, in the account of those that are rational and judicious. The enthusiast makes a dark and blind representation of religion, so that, no man can, by his discourses, tell what it is; and those, who have not wiser representations of religion from others, must need be tempted to think, that religion is nothing, or at least nothing but cant and enthusiasm; which are as much nothing as can be. They attempt to express in words, a thing of which they have no notion; and, therefore, those words can have no other appearance, than that of non-sense: but no sensible man can have any esteem of such a discourse, as is without sense, because it is called religious; and, therefore, as canting about religion does expose it to the scorn of those who are atheistical and profane, so it sinks the reputation of it among those that are rational and judicious. Thus it is with those that do not relish cant and enthusiasm.

Secondly, This canting about religion does hinder the efficacy of it, among those who do relish such cant: for, as the true improvement of men is from religious wisdom and holiness; so this canting about religion is a hindrance to both.

1. Canting about religion is a hindrance to men in religious wisdom and knowledge. This is plain from the nature of cant, before explained; and, therefore, what pretences soever such enthusiasts

fiasts make to light, it is plain to every one, that they are in darkness; and, that they put darkness for light, and light for darkness. Yet, (1.) such discourses as they make are very easily understood: And, (2.) any man of understanding can very easily make such discourses as theirs.

(1.) Though there be no wisdom or knowledge contained in such enthusiastic canting, yet are those discourses very easily understood; for this plain reason, because there is nothing in them to be learned. There is nothing in such discourses but affection and phrases; those phrases soon become familiar, and that affection is manifest of itself.

Those who teach wisdom must needs offer many things which are not, at first, understood by the learner: the learner must give close attention, and take great pains to understand the teacher, and cannot perhaps, at the first, understand him, notwithstanding all his pains. But where there is no instruction, and the canting discourses contain none, there a very slight attention is sufficient: and there is no difficulty made to the hearer; which, together with the pathos expressed in scripture-phrase, recommends these discourses to too many.

(2.) As every man can easily understand all that is to be understood in such canting discourses, so any man of parts and confidence can easily learn to make those discourses. For, there is no more necessary, than to make scripture phrases familiar, by very much reading the bible, and very little understanding it; and then, to express as violent affections as may be, in elocution and pronunciation, and the business is done. Those ignorant people, who have not yet attempted this, do greatly admire it in the unlearned speaker, and think that he must needs be taught of God, because he

was never taught at all. And, when they can speak themselves, they have the same opinion of their own performances and abilities, as they had of his.

Thus does empty discourse pass for the instruction of religious wisdom; though no man can be the more knowing, for his learning religion thus.

2. This canting about religion does hinder the efficacy of it on men, as to righteousness and holiness. For this gift, if it be one, of canting, and even the relish of canting, makes men exceedingly proud; and pride is the fundamental and radical sin, in which all those sins, which are spiritual and diabolical, are comprehended. Pride is a magnifying of ourselves, and a vilifying of others; and all sorts of malice are subservient to pride. The discourses of the enthusiast are cant and folly, and the defence of those discourses is reviling, railing, and cursing. There are none that do more despise those who differ from them, or more malign those who oppose them, than the enthusiasts do; which is a certain sign that Christianity has no power over them*.

It is possible, that those who are guilty of the spiritual and diabolical sins of pride and malice, may not be equally guilty of the beastly sins of drunkenness and uncleanness: but no judicious Christian thinks the former less abominable, though they are not generally so ill thought of as the latter are.

These are the pernicious consequences of canting about religion; that it subverts the credit of it, among those who do not relish cant; and it hinders the efficacy of religion, among those who do relish it.

* Vide W. Penn's Guide mistaken, p. 40, and p. 18.

To conclude. Let a wise love of religion teach men a just abhorrence of enthusiastical canting about it; and wheresoever we find discourses that have nothing in them, but vehement affections and empty phrases, though taken out of the scripture, know, that This is the canting about religion, to be abhorred for its vicious nature, and intolerable consequences.

The END of VOLUME FIRST.

To conclude. Let a wife love of religion
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